



This material has been provided by Asbury Theological Seminary in good faith of following ethical procedures in its production and end use.

The Copyright law of the united States (title 17, United States code) governs the making of photocopies or other reproductions of copyright material. Under certain condition specified in the law, libraries and archives are authorized to finish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be *“used for any purpose other than private study, scholarship, or research.”* If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

Contact

B.L. Fisher Library
Asbury Theological Seminary
204 N. Lexington Ave.
Wilmore, KY 40390

B.L. Fisher Library’s Digital Content
place.asburyseminary.edu



Asbury Theological Seminary
205 North Lexington Avenue
Wilmore, Kentucky 40390

800.2ASBURY
asburyseminary.edu

TEXTUAL AFFINITIES OF
PAPYRUS BODMER VII AND VIII (P⁷²)

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
John Yasuo Masuda
August 1961

TEXTUAL AFFINITIES OF
PAPYRUS BODMER VII AND VIII (P⁷²)

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

Approved:

Harold Greenlee

Walter T. Dayton

John Yasuo Masuda

August 1961

TABLE OF CONTENTS

CHAPTER	PAGE
I. PRELIMINARY CONSIDERATIONS CONCERNING PAPYRUS	
BODMER VII AND VIII	1
Papyrus Bodmer VII and VIII	3
Contents of the Papyrus	3
Date of the Papyrus	4
Significance of the Papyrus	4
Method of Investigation	5
II. TEXT OF PAPYRUS BODMER VII, THE EPISTLE	
OF JUDE	9
Orthographic Peculiarities of Papyrus	
Bodmer VII	9
Textual Affinities of Papyrus Bodmer VII . . .	10
III. TEXT OF PAPYRUS BODMER VIII, THE EPISTLES	
OF PETER	28
Orthographic Peculiarities of Papyrus	
Bodmer VIII	28
Textual Affinities of Papyrus Bodmer VIII . .	31
The First Epistle of Peter	31
The Second Epistle of Peter	35
IV. GENERAL CONCLUSIONS AND SUMMARY	94
BIBLIOGRAPHY	98
APPENDIX	101

LIST OF TABLES

TABLE	PAGE
I. TABLES FOR PAPYRUS BODMER VII	14
Chart of Papyrus Bodmer VII's Variants	
from the Textus Receptus	14
Summary of Papyrus Bodmer VII's Variants	
from the Textus Receptus	25
II. TABLES FOR PAPYRUS BODMER VIII	45
Chart of Papyrus Bodmer VIII's Variants	
from the Textus Receptus (The First	
Epistle of Peter)	45
Summary of Papyrus Bodmer VIII's Variants	
from the Textus Receptus (The First	
Epistle of Peter)	72
Chart of Papyrus Bodmer VIII's Variants	
from the Textus Receptus (The Second	
Epistle of Peter)	76
Summary of Papyrus Bodmer VIII's Variants	
from the Textus Receptus (The Second	
Epistle of Peter)	91
III. TABLE FOR SUMMARY OF CONCLUSION CONCERNING	
P ⁷²	97

CHAPTER I

PRELIMINARY CONSIDERATIONS CONCERNING PAPYRUS BODMER VII AND VIII

An investigation into the transmission of the New Testament text and the development of the local texts is a very engaging task in the field of textual criticism. This field of investigation has shed significant light on the endeavor to reconstruct the original text of the New Testament. One of the many sources contributing to this fruitful endeavor is the fact that there have been discovered papyrus fragments that have carried the New Testament textual tradition back to the early centuries. The text of Papyrus Bodmer VII and VIII, which will be considered in this present work, takes us back to the third century in the textual tradition.¹ So then, the findings concerning them will provide some idea as to the textual tradition in those early days in the locality where they were produced.

In keeping with the recent trend in the studies of New Testament textual criticism, i.e., the search for the local texts used during the period before the standardized ecclesiastical text became dominant, the writer's intention

¹Michel Testuz, Papyrus Bodmer VII-IX (Cologny-Genève, Switzerland: Bibliothèque Bodmer, 1959), p. 7. Cf. Appendix, p. 102.

is to investigate the textual affinities of Papyrus Bodmer VII and VIII. The investigation is based upon the text as published by Michel Testuz, which includes photographs of the first page of the Epistle of Jude and that of the First Epistle of Peter.

Both Papyrus Bodmer VII and VIII are given the official number P⁷² in the list of New Testament manuscripts.² For the sake of convenience, when both papyri are referred to together, the designation P⁷² will be used.

Since P⁷² is a portion of one codex, the codex as a whole will be first considered in an introductory manner from Testuz's information in order that the nature of the codex and consequently of P⁷² may be made clear. This will be done briefly by paying attention only to those materials that are pertinent to the present work. The full discussion on the matter appears in the appendix at the end, which is a translation of General Introduction and introductory remarks on the Epistle of Jude and two Epistles of Peter given by Michel Testuz.

I. PAPYRUS BODMER VII AND VIII

Contents of the Papyrus. The term "Papyrus Bodmer" refers to the whole collection of the following writings:

²Ibid., pp. 17, 34. Cf. Appendix, pp. 114, 126.

Nativity of Mary (Papyrus Bodmer V); Apocryphal correspondence of St. Paul to the Corinthians; Ode of Solomon (11th); Epistle of Jude; Melito: Homily on the Passover; Fragment of a hymn; Apology of Phileas; Psalms 33 and 34; Epistles of Peter.³ Thus the epistles which are to be investigated, i.e., the Epistle of Jude and the First and Second Epistles of Peter, appear along with these diverse works, the former in the middle and the latter at the end of the codex.

The presence of such diverse works in a single codex may well give rise to the speculation that the codex was made for private use rather than for the public. Supporting this speculation is its small size, about 15.5 cm x 14.2 cm.⁴

Furthermore, the contents of the codex seem to give some evidences that it was copied by Coptic scribes in the region of Thebes. Use of a Coptic word in margin of II Peter 2:22 and frequent confusion of sounds k and g. which is characteristic of the Coptic of Thebes, may be taken as its indications.⁵ This matter has a close bearing upon the textual affinities of P⁷², which will become clear

³Ibid., p. 9. Cf. Appendix, pp. 104-105.

⁴Ibid., pp. 9, 10. Cf. Appendix, p. 107.

⁵Ibid., p. 10.

in the course of this present investigation.

Date of the Papyrus. With regard to the date of the codex, it has been established by means of paleographic criteria that almost all of its contents were copied in the third century except the Apology of Phileas and the Psalms 33 and 34 which were transcribed later, probably at the beginning of the fourth century. Consequently the collection of the diverse works into a single codex must have taken place in the fourth century.⁶

Significance of the Papyrus. The fact that the codex comprises the Epistle of Jude and the First and Second Epistles of Peter is highly significant in that this papyrus is the only existing papyrus witness for these epistles. With the present papyrus, then, the writings of the New Testament that are not yet attested by papyrus manuscripts are only the Second and Third Epistles of John and the First and Second Epistles to Timothy.⁷

The early date of the codex is also significant, as it helps to examine the local test, and at the same time throws some light upon the still obscure history of the

⁶Ibid., p. 9. Cf. Appendix, p. 106.

⁷Ibid., p. 7. Cf. Appendix, pp. 102-103.

Biblical canon of those early days.

Thus P⁷² is a part of this highly significant papyrus codex, and the finding of its textual affinities has a bearing on the text-type of the whole collection in the codex.

II. METHOD OF INVESTIGATION

In proceeding to make a study of P⁷², first of all the variants are obtained by comparison with the Textus Receptus.⁸ Then, the witnesses for the variants are collected from the textual apparatuses of Bover,⁹ Merk,¹⁰ Nestle,¹¹ Souter,¹² Tischendorf,¹³ von Soden,¹⁴ with occa-

⁸Novum Testamentum Graece (Oxford: Claredon Press, 1901).

⁹Joseph M. Bover, S. I. (ed.), Novi Testamenti Biblia Graeca et Latina (fourth edition; Matriti, 1959).

¹⁰Augustinus Merk, S. J. (ed.), Novum Testamentum (eighth edition; Romae: Sumptibus Pontificii Instituti Biblioi, 1957).

¹¹D. Eberhard Nestle (ed.), Novum Testamentum Graece (Editio vicesima prima; Stuttgart, 1952).

¹²Alexander Souter (ed.), Novum Testamentum Graece (Editio Altera; London: Oxford University Press, 1956).

¹³Constantinus Tischendorf (ed.), Novum Testamentum Graece (Vol. II, editio octava critica major. 3 vols.; Lipsiae: Giesecke and Devrient, 1872).

¹⁴Hermann Freiherr von Soden (ed.), Die Schriften Des Neuen Testaments (Göttingen: Vandenhoeck and Ruprecht, 1913).

sional references to the Prolegomena¹⁵ by Gregory in Novum Testamentum Graece edited by Tischendorf. All manuscripts are listed by their Gregory number or letter.

The data gathered from these sources are evaluated and summarized by following at large the method of Greenlee, utilized in his investigation of The Gospel Text of Cyril of Jerusalem.¹⁶ There is therefore first a table of the variants of P⁷² from the Textus Receptus with witnesses for each epistle. Secondly, the data provided by the preceding table is summarized in a statistical table.

In the tables of the variants of P⁷² from the Textus Receptus, there are four columns in terms of classifying witnesses: the first column for the witnesses of the Alexandrian text-type; the second one for those of the Western text-type; the third one for those of the Byzantine text-type; and the last one for those that are not classified to any of the mentioned text-types. Where a variant is without any known attestation, the symbol ————○———— is used to indicate that fact.

¹⁵Caspar René Gregory, Prolegomena (Vol. III of Novum Testamentum Graece, editio octava critica major, ed. Constantinus Tischendorf. 3 vols.; Lipsiae: J. C. Hinrichs, 1890).

¹⁶J. Harold Greenlee, The Gospel Text of Cyril of Jerusalem (Vol. XVII of Studies and Documents, ed. Silva Lake and Carsten Høeg. Copenhagen: Ejnar Munksgaard, 1955), pp. 23, 24.

In determining text-types of witnesses, Greenlee's chart, "Text-Types and Witnesses," is used.¹⁷ Therefore, the term Alexandrian text-type is employed to designate the group of witnesses inclusive of χ A B C P Ψ ; 048 056 0142 0156, 33 81 104 323 326 424^o 1175 1739 2298, bo (sa), and Ath Cyr-Alex Clem-Alex (Or). The Western text-type includes E, It Har-Syr mg, and Ir Tert Cyp Aug Eph. The Byzantine is composed of H K L S, 42 398 and most other cursives, Gothic and later versions, and later Fathers. The Caesarean text-type does not appear in the table, as it is not yet determined as to what are its witnesses in reference to the Catholic Epistles. Thus, some of the witnesses that are listed in the fourth column may be of the Caesarean text-type or of the Byzantine text-type, of which determination will be made as the whole field of the New Testament textual criticism makes its progress.

In terms of organizing these data, they are arranged into chapters according to the division in the Papyrus Bodmer VII and VIII; the former including the Epistle of Jude, and the latter the two Epistles of Peter. Each chap-

¹⁷ J. Harold Greenlee, "Text-Types and Witnesses" (chart given in the class of New Testament Textual Criticism, Asbury Theological Seminary, Wilmore, Kentucky, 1960).

ter, then, is comprised of an introductory remark, table of variants, statistical table of summary, and conclusion.

CHAPTER II

TEXT OF PAPYRUS BODMER VII, THE EPISTLE OF JUDE

The Epistle of Jude in the Papyrus Bodmer codex occupies seven pages, from B to H (2-8).¹ Short as it is, the Epistle presents very interesting materials for textual criticism: the manner and the style in which it is written are quite characteristic of its copyist. For its detailed description, the introduction to the Epistle of Jude in the appendix should be read.²

Since orthographic peculiarities of the copyist are outstanding features of the manuscript, and have close bearing upon the variants, they will be noted first. The textual affinities of Papyrus Bodmer VII will then be considered.

I. ORTHOGRAPHIC PECULIARITIES OF PAPYRUS

BODMER VII

The copyist has his peculiar way of spelling words. He rather frequently writes ει instead of ι: αειδειοις for αιδιοις, and ι instead of ει; γραφιν for γραφειν; ε instead of αι: παλε for παλαι, and αι instead of ε: εγυπτου

¹Michel Testuz, Papyrus Bodmer VII-IX (Cologny-Genève, Switzerland: Bibliothèque Bodmer, 1959), p. 15.

²Appendix, pp. 110-114.

for αἰγυπτου. At times he writes υ instead of οἰ; υδαοιν for οἰδαοιν, and sometimes ω instead of ο: αποδιωριζοντες for αποδιοριζοντες.

Another orthographic peculiarity is his tendency to write only one consonant for double consonants: προγεγραμε-
νοι for προγεγραμμενοι.

Variants due to these orthographic peculiarities are in general not attested by any witness, and do not appear in the chart of variants for the obvious reason that their presence in the chart does not have any value in deciding the textual familiarities of P⁷², except that they indicate the stype of writing peculiar to the copyist and to the locality.

II. TEXTUAL AFFINITIES OF PAPYRUS BODMER VII

The tables for Papyrus Bodmer VII show a total of 66 readings which disagree with the Textus Receptus. Thirty-three readings out of the 66 variants have no known attestation, leaving a total of 33 variants to be considered.

The text of Papyrus Bodmer VII has a very close affinity to the Alexandrian text-type; 26 out of the 33 attested variants have Alexandrian support. Against this figure, there are only 5 variants with Byzantine support (Table 2:2, page 26). The character of the text is further brought out by Table 2:3, page 26, which reveals the fact

that the largest group of attested variants is the group with the split-Alexandrian support, 13, followed by the Alexandrian group, which supports 8 variants, the good-Alexandrian-and split-Byzantine group, which supports 3 variants, and the split-Alexandrian-and-split-Byzantine group, which supports 2 variants. By the term good-Alexandrian is meant that it has enough manuscript witnesses to be called definitely Alexandrian. Therefore, the good-Alexandrian-and-split Byzantine signifies that it has a group of manuscripts that will form the clearly Alexandrian text-type, but also are accompanied by witnesses that are split-Byzantine. There are no variants supported by either Byzantine or Western singularly. Also there exist 7 variants that cannot be classified to either of the text-types due to the lack of good manuscript witnesses. They are mostly supported by only a few of the cursives, versions, and patristic writers.

The support by the individual manuscripts (Table 2:4, page 26) again shows a very strong affinity to the Alexandrian text-type with B, A, χ and C, in descending order, providing strongest support. These letters combined together appear 9 times (Table 2:5, page 26). When combinations are made among 3 of these manuscripts, χ -A-B appears most frequently, 11 times. Furthermore, when two manuscripts are combined, A-B appears the most, 15 times. Over against this attestation from the Alexandrian text-type, we have

only five occurrences of L, and two occurrences of K.

In Table 2:6, page 27, is found a rather interesting phenomenon: the Bohairic and the Sahidic, whose text-type is Alexandrian, occupy third and fourth places respectively, while the Philoxenian Syriac and the Harkleian Syriac, whose text-types are not identified, hold first and second places. More interesting is Table 2:7, page 27. The most frequently appearing patristic writer is Ephraem Syrus, 12 times, who belongs to the Western text-type. This is rather significant in view of the fact that Ephraem Syrus is known to have used some form of the Old Syriac as his text, and the Philoxenian Syriac was based on Western manuscripts.³ Second place then is taken by Theophylact, 7 times, whose text is not identified. In the third place Cyril, who belongs to the Alexandrian text-type, and Lucifer and Didymus, whose text-types are not known.

Furthermore, Table 2:8, page 27, shows unclassified witnesses that appear with some regularity. It is seen that the Philoxenian Syriac, mss. 1845, 5, 623, 436, and the Harkleian Syriac are frequent supports for the variants. Witnesses that are identified with regard to their text-types in other parts of the New Testament are worthy of note (Table

³Henry Clarence Thiessen, Introduction to the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1958), pp. 55, 67.

2:9, page 27): the Armenian, 8 times, is Caesarean in the Gospels; ms. 1852, 7 times, is Alexandrian in Revelation; 915, 6 times, is Western in the Pauline epistles and Hebrews; 1611, 6 times, is Alexandrian in Revelation but Western in Acts; 93, 5 times, is Byzantine in Revelation; and 255, 5 times, is Western in Acts. So then, identification of the texts of these witnesses with regard to the Catholic epistles would further clarify the text of the present epistle.

From these considerations, it seems that, as far as the attested variants are concerned, they have strong affinities to the Alexandrian text-type. However, it should be noted that 7 out of the attested variants cannot be identified, and that there exist a great number of unclassified witnesses. Therefore, it may be concluded that the text of Papyrus Bodmer VII has a strong affinity to the Alexandrian text-type, where the variants are attested, with independent variants that are peculiar to its copyist and locality.

TABLES FOR
PAPYRUS BODMER VII

1.

CHART OF PAPYRUS BODMER VII'S
VARIANTS FROM THE TEXTUS RECEPTUS
(THE EPISTLE OF JUDE)

JUDE

NT Ref.	<u>Textus Receptus</u>	<u>P.B. III's Variant</u>	
V. 1	ηγιασμενους	ηγιασμενους	X P B bo (sa)
V. 3	πολουμενος πολυμενος εολυης	πολυσταμενης add του add ημων	X Cyr XAB E (sa)
V. 4	χαριν μονον θεον	χαριτα add ημων omit	AB XABC bo (sa)
V. 5	ημων Ιησουν Χριστον υμας	Ιησουν Χριστον ημων omit	AB 33 323 bo (sa)
	τευτο ο Κυριος	παντας θεος Χριστος	
V. 7	τουτοις τροπον	τροπην τουτοις	XABC
V. 8	μεν	omit	
V. 9	Μιχαηλ Μωυσεως	Μιχαηλ Μωυσεως	

JUDE

Support for P. B. VII

1739 2328 Eph Aug
(cr)

538 101² 326 436 441 605²⁶ 623 630 715 160 1735 1815 1845
2138 vg sy^{ph} arm Synops Thphyl Dec Leit Cassid

323 326 Eph
Cyr

C^{vi} 5 8 36² 80 93 255 321 322 431 436 441 614 623 620
915 927 1311 1611 1837 1845 2138 2147 26 sy^{ph} arm Thphyl Leit

Cyr Eph

218 255 337 308 436 467 642 808 927 1311
1837 1845 2147 vg arm eth Did Ps-Chrisit

424^o 2298 Eph

C² 5 6 36² 58 93 94 218 307 322 336 436 441 623
630 642 808 915 1018 1845 vg sy^{ph} arm eth Leit
sy^{ph}

33 bo Eph

5 218 431 441 623 630 927 1837 sy^{ph}

JUDE (Cont)

<u>N.T. Ref</u>	<u>Textus Receptus</u>	<u>P.B.VII's Variant</u>	
V. 9	αλλ	αλλα	AE 4
V. 11	Βαλααμ	Βαλαακ	
V. 12	εστιν	add οι	AB
	Περιφερομεναι	Παραφερομενοι ^ε	B 4 056
	Περιφερομεναι	Παραφερομενοι ^ε	ΧΑC
V. 13	επαφριζοντα	απαφριζοντα	C 32 71 323
	ο	omit	B
	τον	omit	ΧΑΒC
V. 14	προφητευσε	επροφητευσεν	B ²
	μοριατιν αγιας	αγιων αγγελων μοριατιν	
	αυτου	omit	κ ψ
V. 15	εξελεξαι	ελεξεαι	2ABC
	παντας τους αγγελους	παταν ψυχην	κ ψ (sa)
	αυτων'	omit	ΧΑΒC
			bo (sa)
	προς παντων των εργων	omit	
	αγγελιας αυτων	omit	κ (sa) 323
	ωι προσεβησαν και	omit	

JUPE (Cont.)

Support for P. B. VII

33 323 Eph Aug L X^c 5 88 312 429 623 915 927 1327 1837 1838
 1845 sy^{Ph, h} Pallad (Gall) Did
 104 469 1845 1852
 KL al Thphyl
 326 1739 2388 56 93 216 322 431 441 623 1611

Eph L al plus³⁵ Pallad Thphyl Oec
 33

1852 sy^{Ph} arm
 Eph KL al plus⁵⁰ Chron Dam
 1852 2138 sy^{Ph}
 Eph 5 226 255 378 436 623 642 808 913 1837
 1845 vg sy^{Ph, h} arm 2th Chron Dam Did Vig

424^c 2298 6 321 sy^{Ph}

JUDE (Cont.)

N.T. Ref.	Textus Receptus	P.B. VII's Variant	
v. 15	τινων	omit*	
v. 16	κατα τας επιθυμιας αυτων παρεσκευασ- το	omit (added in v. 18)	
	ωφελεας	ωφελεας	B*
v. 18	υμων	add κατα τας επιθυμιας εαυτω παρεσκευασ-	
	εν εσχατω	επ εσχατου	XABC 33 328
			Cyr
	χρονω	χρονου	BCP 328
v. 20	τη	add εαυτων	
	αριωτοτη	αριωτητε	
	υμων	omit	
	εποικιδουοντες	ανυκοδομ ελσθα	
	εαυτους	omit	
	προσευχουμενοι	add εαυτοις	
v. 21	τηρησατε	τηρησωμεν	BC*P 60
	ημων Ιησου Χριστου	εις ζωνη ημων Ιησου	
	εις ζωην	Χριστου	

JUDE (Cont.)

SupportforP. B. VII

_____o_____

_____o_____

_____o_____

_____o_____

321 414 288 \equiv ph5 6 8 36ⁿ 94 307 312 322 431 436 464

123 1837 1845 Did Thphyl

5 8

_____o_____

_____o_____

337 460 618 arm eth

_____o_____

_____o_____

_____o_____

1611 1845 1852 Sy^{ph, h}

_____o_____

JUDE (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. VII's Variant</u>	
V. 22	καὶ	omit	
	ἐλθεῖτε	ἐκ πυρὸς ἀρτάτατε	
	διακρινόμενοι	διακρινόμενους	ΧΑΒC 323 b ₀ (sa)
V. 23	οὐς	omit	
	δε	add ἐλθεῖτε	H
	σώζεστε ἐκ τοῦ πυρὸς	omit	
	ἀρτάβορτες		
	ἐσπιδόμενον	ἐσπειλωμένοι	
V. 24	φυλάξαι αὐτοὺς	omit	
	ἀπταίστους καὶ		
	στησαι	στηρίξαι	
	στησαι	add ἀσπείλους ἀμύμονας ἀγνευόμενους	
	κατένωπλον	ἀπέναντι	
	ἀμύμονας	omit	
V. 25	σοφῶ	omit	ΧΑΒC 33 b ₀
	σωτήρι	omit	

JUDE (Cont)

Support for P. B. VII

_____○_____

_____○_____

326 417 2298 Eph
Clem

5 6 86 93 101⁹ 181 255 322 436 441 462 605 610 623 636 715
124 161 1836 1837 1845 1852 1878 vj sy^{Ph} Hier Triphyl Dec Cusid

_____○_____

5 436

_____○_____

_____○_____

_____○_____

623

_____○_____

_____○_____

429

323 424⁶ 2298 Eph

688 93 181 205 322 378 436 441 623 629 630
915 929 161 1845 1852 1898 vj sy^{Ph} arm (Flug)

_____○_____

JUDE (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B.VIII's Variant</u>
v. 25	ἡμῶν	add αὐτῷ ἐξ ἐκ κρατος τῆς
	omit	διὰ Ἰησοῦ Χριστοῦ Χ ABC τοῦ Κυρίου ἡμῶν
	omit	αὐτῷ
	κρατος καὶ ἐξουσία	omit
	πάντας τοὺς	τοὺς πάντας

JUDE (Cont.)

Support for P B. VII

It Tent

D

L 432 1611 1837 1845 1852 w sy^{ph} Thp^hyl

2.

SUMMARY OF PAFYRUS BODMER VII'S
VARIANTS FROM THE TEXTUS RECEPTUS

1.	Total Variants	66
	Singular Variants	33
	Corrected Total	33
2.	Total Support by Texts	
	With Alexandrian support	26
	With Byzantine support	5
3.	Text Combinations	
	Alexandrian	8
	Split Alexandrian	13
	Good Alex. and Split Byz.	3
	Split Alex. and Split Byz.	2
	Byzantine	0
	Western	0
	None of them	7
4.	Support by Manuscripts	
	B	21
	A	17
	X	16
	C	13
	1845	12
	5, 623	11
	436	10
	323, 1837	8
	33, 322, 441, 1852, 2298	7
	Ψ, 6, 88, 630, 915, 1611	6
	L, 93, 255, 326, 424 ^c , 927	5
	431	4
5.	Manuscript Combinations	
	XABC	9
	XAB	11
	XAC	10
	ABC	9
	XBC	9
	AB	15
	XA	12
	XB	11
	BC	11
	AC	10
	XC	10

6.	Support by Versions	
	sy ^{Ph}	14
	sy ^h	10
	bo	9
	sa, arm	8
	vg	7
	eth	4
7.	Support by Patristic Writers	
	Eph	12
	Thphyl	7
	Cyr, Leif, Did	4
8.	Support by Unclassified Witnesses	
	sy ^{Ph}	14
	1845	12
	5, 623	11
	436, sy ^h	10
	1837, arm	8
	322, 441, 1852, vg, Thphyl	7
	6, 88, 630, 915, 1611	6
	93, 255, 927	5
	431, eth, Leif, Did	4
9.	Unclassified Witnesses whose Text-types Are Known in Other Parts of the New Testament	
	Alexandrian in Revelation	1611, 1852
	Western in Acts	255, 1611
	Western in Pauline Epp., Heb.	915
	Caesarean in Gospels	arm
	Byzantine in Revelation	93

CHAPTER III

TEXT OF PAPYRUS BODMER VIII, THE EPISTLES OF PETER

The First and Second Epistles of Peter are the last works copied in the Papyrus Bodmer codex. They occupy pages A to AS (1-36), which are the third series of numerals in the codex.¹

Since both Papyrus Bodmer VII and VIII are copied by the same person, copyist B, the latter shows the same peculiarities of transcription as the former. However, these peculiarities are more conspicuous in the two Epistles of Peter, and also there are additional materials that are of importance in identifying the text of the codex.² So then, only the orthographic peculiarities of the copyist that did not appear in the Epistle of Jude will be noticed here.

I. ORTHOGRAPHIC PECULIARITIES OF PAPYRUS BODMER VIII

In addition to the orthographic peculiarities of Papyrus Bodmer VII, Papyrus Bodmer VIII presents peculiarities that reveal to a greater extent the copyist's charac-

¹Michel Testuz, Papyrus Bodmer VII-IX (Cologny-Genève, Switzerland: Bibliothèque Bodmer, 1959), p. 29. Cf. Appendix, p. 115.

²For the details of the characteristic features of Papyrus Bodmer VIII, the appendix, pp. 115-126, should be read.

teristics. He writes ζ in the place of δ: αυδαζεις instead of αυθαδεις. In the same word, it is also seen that δ replaces θ. Furthermore, ζ is used for σ as in γογυζμου instead of γογγυσμου.³

The copyist's characteristic pronunciation seems to be responsible for some orthographic peculiarities. He does not assimilate ν before σ: συσχηματιζομενοι, nor does he assimilate ν before π as in συνπαθεις instead of συμπαθεις. It is interesting to note that π disappears in μ of the word ακροσωπολημτως.⁴

Another peculiarity is that of the copyist's seeming difficulty in transcribing γ before a guttural. He writes κ or ν before κ as in ανενεκκαι instead of ανενεγκαι and in ενκομβωσασθε. Also before γ and χ he transcribes γ sound with ν: εξανγειλητε and ευσπλανχνοι.⁵

Moreover, the copyist has difficulty in differentiating between the sounds k and g. He writes ανεγλαλητω instead of ανεκλαλητω, and the word εκλεκτος is written in three different ways: εκλεκτοις, εγλεκτον, and εκγλεκτον. This difficulty is further seen by the presence of words with a mistaken κ which is marked with a dot to correct it,

³Textuz, op. cit., p. 32. Cf. Appendix, pp. 120-121.

⁴Ibid. Cf. Appendix, p. 121.

⁵Ibid.

and followed by γ: εὐλογοῦντες, ἄγνωσιν, διεκχειρίν. This confusion is also evident in the word, οἰνοφρυκειαίς; κ is put in the place of γ, and ρ is used instead of λ. The correct spelling should be οἰνοφλυγίαίς.⁶

These orthographic peculiarities are not without significance in identifying the locality of the origin of P⁷². In this respect R. Kasser, a specialist who deals with the Coptic manuscripts of the Bodmer Library, gives invaluable information. In his letter to Michel Testuz, he states as follows:

It is a Coptic characteristic to confuse the sounds G and K, also the R's and the L's. But this phenomenon is very localized, and it is found only among the scribes of the region of Thebes.⁷

Because of this Coptic characteristic in Thebes, the copyist writes κ's, and has to make an effort for the exact orthography of γ.

This Coptic identity of P⁷² from the orthographic viewpoint has close bearing upon the consideration of the textual affinities of this papyrus as in the following section.

⁶Ibid. Cf. Appendix, pp. 121-122.

⁷Ibid. Cf. Appendix, p. 122

II. TEXTUAL AFFINITIES OF PAPYRUS BODMER VIII

The Papyrus Bodmer VIII consists of the two epistles of Peter, each of which has a considerable number of manuscript witnesses for the variants, especially I Peter. To treat this part of P⁷² satisfactorily and with more exactness, then, demands naturally that it be divided into two parts according to the individual epistle.

The First Epistle of Peter. The tables for the text of Papyrus Bodmer VIII respecting I Peter show a total of 187 readings that oppose the Textus Receptus. Sixty-one of these are without any known attestation, thus leaving 126 variants to be considered. Here it is to be noted that in the Epistle of Jude the singular variants constitute just about half of the total variants, while in the present epistle they constitute one third of the total variants.

As in the case of Jude, the present epistle has a strong affinity to the Alexandrian text: 84 of the 126 attested variants have Alexandrian support. On the other hand, only 26 variants have Byzantine support (Table 2:2, page 73). Table 2:3, page 73, gives further light on this Alexandrian affinity of the variants: the largest single group of variants is the group with split-Alexandrian support, followed by the Alexandrian group, the good-Alexandrian-

and-split-Byzantine group, the split-Alexandrian-and-split-Byzantine group, and the split-Byzantine group respectively. It is more than a mere coincidence that the order in which these groups appear is the same as in Jude.

Another illustration of this rather strong Alexandrian affinity of the text is to be found in Table 2:4, page 73, which reveals that B is the most frequently appearing witness, with A in the second place, X in the third place, and C in the fourth place, while K and L of the Byzantine witnesses are found in fifteenth place. Again this part of the table runs parallel with Table 2:4 of Jude.

Furthermore, combinations of the manuscript witnesses also indicate the Alexandrian character of the variants of the text (Table 2:5, page 74). When 4 different manuscripts are combined, X-A-B-C occurs most frequently. When 3 of the manuscript witnesses are combined, X-A-B appears the most. In the case of combining 2 manuscripts, A-B rates at the top, and then K-L comes at the bottom. Interestingly the table still keeps the consistent parallel with that of Jude even at this point.

The text of the First Epistle of Peter has a very close relation to the Vulgate and the Armenian, which occupy the first and the second places respectively in Table 2:6, page 74, and which are not of the Alexandrian text-type witnesses. This presents a curious contrast with that of

Jude in which the Philoxenian Syriac appears at the top of the list, followed by the Harkleian Syriac. In the present epistle the Harkleian Syriac occurs in third place, and the Philoxenian Syriac does not contain the present epistle. Instead the Peshitta Syriac takes its place and appears in sixth place in the list. Two witnesses of the Alexandrian text-type, the Bohairic and the Sahidic, are in fourth and seventh places respectively, while in Jude they are in third and fourth places. There are two versions that newly appear in the list: one is the Ethiopic, and another is the Old Latin, the latter of which is of the Western text-type.

Witnesses among the patristic writers (Table 2:7, page 74) show more or less Alexandrian character, as Clement and Cyril hold first and second places. It is interesting to note that Ephraem, which is of the Western text-type, holds the first place in Jude, but is not cited at all in this epistle, while Augustine and Origen of the Western text-type appear in third place. Theophylact, whose text-type is not known, holds the first place with Clement in the present epistle, but holds second place in Jude.

Table 2:8, page 74, shows consistency in which unclassified witnesses appear. It is noteworthy that the Vulgate occurs more frequently than C, and the Armenian has the same frequency as C. After these two versions follow witnesses with significant regularity: mss. 429, 623, 5,

the Harkleian Syriac, 206, 614, 436, the Ethiopic, 69, 218, 322, 1518, the Peshitta Syriac, Theophylact, 441, and 915.

Sixteen out of twenty-five unclassified witnesses in Jude are found among those in I Peter: the Vulgate, the Armenian, mss. 623, 5, the Harkleian Syriac, 436, the Ethiopic, 322, Theophylact, 441, 915, 255, 1852, 88, 1845, and Didymus. These, then, constitute important unclassified witnesses for both Jude and I Peter.

Furthermore, a number of these witnesses are identified as to their text-types in other parts of the New Testament (Table 2:9, page 75). Presence of the Armenian with its high frequency and of 69 is rather significant. Both of them are Caesarean in the Gospels; the latter is a member of Family 13, known as the Ferrar group, which is Caesarean as a family. There are 5 witnesses that belong to the Western text in Acts, i.e., 614, 1518, 255, 440, and 913. Four witnesses are Western in the Pauline epistles and Hebrews: 915, 88, 917, and 181. The Byzantine text-type in Revelation claims 2 witnesses, 429 and 808. Out of these witnesses the Armenian, 255, 915, and 88 are common to both Jude and I Peter.

So then, it may be concluded regarding the unclassified witnesses that, though numerous as they are, they have frequency and regularity that are significant.

Thus, the general character of the text of the pres-

ent epistle is very much like that of Jude, in that it manifests a close affinity to the Alexandrian text-type in its attested variants. In this connection, it also has to be considered that 31 variants out of the corrected total of 126 cannot be classified to either of the text-types due to the lack of the definitive witnesses. These 31 variants together with 61 singular variants form just about half of the number of the total variants. Therefore, it may be suggested that the half of the total variants are more or less characteristic of the copyist and probably of the existing local peculiarities and corruptions in the course of the transmission of the text.

The Second Epistle of Peter. Tables 3 and 4, pages 76-90, reveal a textual affinity of the text of II Peter. There are 103 variants of the Papyrus Bodmer VIII against the Textus Receptus, out of which 36 are singular variants, thus leaving 67 variants to be considered. While the singular variants constitute about half of the total variants in Jude and one third in I Peter, they constitute a little over one third in the present epistle (Table 4:1, page 92).

Like Jude and I Peter, the present epistle also shows a close affinity to the Alexandrian text-type: 54 out of the 67 attested variants have Alexandrian support, while only 13 variants show Byzantine support (Table 4:2, page 92).

Evidences that are given in the Table 4:3, page 92, bring out in a more detailed manner the Alexandrian affinity of the variants: the split-Alexandrian type leads as the largest single group of variants, followed by the Alexandrian group, the good-Alexandrian-and-split-Byzantine group, the split-Alexandrian-and-split-Byzantine group, and the split-Byzantine group respectively in the descending order. It is noteworthy that the order in which these groups appear is the same through the three epistles under consideration except the last group, the split-Byzantine, which does not occur in Jude.

Table 4:4, page 92, also shows the Alexandrian characteristics of the variants. It reveals the fact that B is again the most frequently appearing manuscript witness, followed by \mathcal{X} C, P, and A, while K and L are found in eleventh and thirteenth places. Though both Jude and I Peter run parallel in terms of the order of B, A, \mathcal{X} and C, it breaks down in the present epistle, as A drops to fifth place and P rises to fourth place. P, incidentally, does not appear at all in Jude, and occurs in fifteenth place in I Peter.

Combinations of the manuscript witnesses, too, reveal the close affinity of the text to the Alexandrian type (Table 4:5, page 92). When combinations are made among 4 of the manuscripts, \mathcal{X} -A-B-C and \mathcal{X} -B-C-P appear most fre-

quently. This is an interesting contrast to that of I Peter, where X-A-B-C leads other combinations so decisively with its 23 occurrences, while it does not manifest such a decisive character here. When 3 of the manuscript witnesses are combined, X-A-B and B-C-P occur more than any other combinations. Thus, again X-A-B does not lead other combinations so distinctly as in the preceding epistle. Furthermore, when two manuscript witnesses are combined, X-B is placed at the top of the list, whereas A-B occupies the first place in both Jude and I Peter. At the bottom of the list is K-L with only 5 occurrences; in Jude it appears only twice and in the I Peter 14 times. Therefore, this part of the Table manifests some differences from that of the preceding two epistles.

The text of II Peter is somewhat closer to the Sahidic and the Vulgate than to any other versions, followed by the Armenian and the Harkleian Syrian (Table 4:6, page 93). And the Bohairic takes third place. From the support by the versions, then, the Alexandrian affinity of the variants cannot be argued definitively, but both the Sahidic and the Bohairic occupy significant places. The return of the Philoxenian Syriac is noted here in the list, occurring in fourth place, contains only those portions of the New Testament that are not in the Peshitta Syriac, viz., II and III

John, II Peter, Jude, and the Apocalypse.⁸ Although the order in which the different versions appear differs from one epistle to another, seven versions form the substantial part of the list in all three epistles: the Vulgate, the Armenian, the Bohairic, the Sahidic, the Harkleian Syriac, the Philoxenian Syriac (replaced by the Peshitta Syriac in I Peter) and the Ethiopic.

The support by the patristic writers shows Theophylact at the top of the list, whose text-type is not known. He occurs in second place in Jude and in the first place in I Peter. So he is the most consistent patristic witness of p72. Cyril is another consistent patristic witness, whose text is Alexandrian. He holds third place in Jude, second place in I Peter, and fourth place in II Peter. Didymus occurs in all three epistles, but is always at the bottom of the list. Ephraem and Augustine of the Western text-type occur twice in the three epistles: the former is at the top in Jude and at the bottom in II Peter, while the latter is in third place in both I and II Peter.

Thus, Tables 4:6 and 4:7, page 93, do not manifest any definitive textual affinity of II Peter, while the manuscript evidences in Table 4:2, 3, 4, and 5, page 92, favor

⁸Henry Clarence Thiessen, Introduction to the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1958), p. 55.

the Alexandrian text-type just as in Jude and in I Peter.

Table 4:8, page 93, shows unclassified witnesses that are significant in II Peter. Just as in I Peter, the Vulgate is at the top of the list, followed by the Armenian. The only difference is that this time the Armenian is accompanied by the Harkleian Syriac. Over against this characteristic, both the Vulgate and the Armenian appear in the middle of the list in Jude. Third place is held by ms. 206, which is in sixth place in I Peter, but does not appear in the list in Jude. Mss. 5, 441, and the Philoxenian Syriac take fourth place; 5 is in fifth place in I Peter, while it is in third place in Jude; 441 appears in eleventh place in I Peter and sixth place in Jude; the Philoxenian Syriac does not occur in I Peter but occurs at the top of the list in Jude. In fifth place are 614 and 623: the former holds sixth place in I Peter, but does not appear in Jude; the latter is in fourth place in I Peter and in third place in Jude.

Some of these unclassified witnesses exceed in frequency the cursive manuscripts of the Alexandrian text-type: the Vulgate, the Armenian, and the Harkleian Syriac occur more frequently than 33, which has the highest frequency among the Alexandrian cursive manuscripts, in II Peter, and 206 is as regular as 33; in I Peter, the Vulgate, the Armenian, 429, 623, 5, the Harkleian Syriac, 206, and 614 lead over 33, and 426 is equal with 33; in Jude, a slight change

happens as 323 has the highest frequency among the Alexandrian cursive witnesses, but it is exceeded by the Philoxenian Syriac, 1845, 5, 623, 436, and the Harkleian Syriac, and 1837 appears as often as 323.

Moreover, in Table 4:9, page 93, are unclassified witnesses that are identified with regard to their text-types. The Armenian, which has the second highest frequency among the unclassified witnesses, appears again with ms. 69. Occurrence of these two Caesarean witnesses of the Gospels is significant as they are consistent in supporting the Papyrus Bodmer VIII. The Armenian appears also in Jude, while 69 does not. The Alexandrian text-type in Revelation claims two witnesses, 1611 and 1852. The former does not occur in I Peter; the latter is a better witness than the former in that it has higher frequency and more consistency in occurring in the three epistles. There are five witnesses in the Western text-type in Acts: mss. 255, 614, 1518, 1611, and 2138. Ms. 255 does not have high frequency, but occurs in all three epistles. Mss. 614 and 1518 are common to I and II Peter, while 1611 is common to Jude and II Peter. Ms. 614 has a noteworthy frequency in I and II Peter. Ms. 181 is the only witness in the Western text-type in the Pauline epistles and Hebrews. It is low in frequency and does not appear in Jude. Mss. 429 and 808, which belong to the Byzantine text-type in Revelation, occur again just as

in I Peter. The former has rather significant frequency in I and II Peter. They do not appear in Jude. Thus a total of 12 unclassified witnesses are identified with regard to their text-types in other parts of the New Testament; I Peter has a total of 14 and Jude has a total of 7.

When the unclassified witnesses are compared with those of I Peter, 24 of them are seen to be common. They are the Vulgate, the Armenian, the Harkleian Syriac, mss. 206, 5, 441, 614, 623, 322, 1852, 69, 429, the Ethiopic, Theophylact, 467, 181, 255, 436, 808, 1518, 642, 1827, Oecumenius, and Didymus. Between Jude and II Peter, there are 16 unclassified witnesses common to both of them--it is interesting to note that there are also 16 unclassified witnesses common to Jude and I Peter. They are the Vulgate, the Armenian, the Harkleian Syriac, mss. 5, 441, the Philoxenian Syriac, 623, 322, 1852, the Ethiopic, Theophylact, 255, 431, 436, 1611, and Didymus. When all three epistles are compared, 13 unclassified witnesses are found to be occurring in them: the Vulgate, the Armenian, the Harkleian Syriac, 5, 441, 623, 322, 1852, the Ethiopic, Theophylact, 255, 436, and Didymus. These witnesses, then, form a significant group of witnesses for p⁷² in terms of their high frequency and consistency of occurrence. It is to be further noted that the Philoxenian Syriac is a frequent and consistent witness for Jude and II Peter. Since it does

not contain I Peter as it is mentioned before, the Peshitta Syriac appears there. Therefore, these two also should be added to the significant group of unclassified witnesses.

Thus it is clear that the unclassified witnesses occur by no means at random. Clarification of these witnesses as to their text-types will help further in the endeavor to clarify the text of P⁷². Besides, the presence of the Armenian, which is one of the most frequent and consistent unclassified witnesses, accompanied by ms. 69, which is also frequent and consistent in the Papyrus Bodmer VIII, is significant as they are Caesarean in the Gospels, as has already been observed.

Furthermore, from the chart of the variants for the present epistle, it is seen that the frequency in which a shorter text than the Textus Receptus occurs is rather noticeable, numbering 20 against 8 instances of a text longer than the Textus Receptus. This corresponds to the preceding two epistles, as a shorter text than the Textus Receptus occurs over twice as often as a longer text: in Jude, the ratio is 24 to 9; in I Peter, the ratio is 63 to 26. Therefore, in general, P⁷² has a shorter reading than Textus Receptus, which is consistent with its Alexandrian leaning.

As a conclusion, then, it is clear that, where the variants are attested by definitive manuscript witnesses,

the Alexandrian affinity of the text is predominant. The shorter reading of the text is also consistent with an Alexandrian affinity. However, it should be noted that 9 out of the attested variants cannot be classified in any of the text-types or text combinations due to the fact that they lack classified witnesses. These 9 variants with 36 singular variants constitute 43.7% of the total variants. This again shows the existence of a large number of variants that are characteristic of the copyist, as in Jude and I Peter. Thus, the present epistle is very similar to the preceding two epistles in textual characteristics.

In addition to these concluding observations, it is worthwhile to note again that the origin of P⁷² is assigned by Kasser to the region of Thebes,⁹ the home of the Sahidic version.¹⁰ Kenyon observes that the readings of the Sahidic are rough and erratic, since it was written in the early days when such license was taken with the text.¹¹ This roughness of the style, which nearly always characterizes the Coptic manuscripts, is due to the fact that they were not usually written by scribes of the first class, as the

⁹Testuz, op. cit., p. 32. Cf. Appendix, pp. 122-123.

¹⁰Frederic G. Kenyon, Handbook to the Textual Criticism of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1912), p. 180.

¹¹Ibid., p. 192.

Coptic never attained the position of a literary and fashionable language.¹²

Thus, it seems that Kasser's observation and Kenyon's description of the Sahidic characteristics have some common elements. This might account for a significant place which the Sahidic holds in the list for the support by versions in the three epistles: the Sahidic in the main is of the Alexandrian reading. At any rate, one thing is certain about P⁷², i.e., it has clear Coptic characteristics.

¹²Ibid., p. 188.

TABLES FOR
PAPYRUS BODMER VIII

1.

CHART OF PAPYRUS BODMER VIII'S
VARIANTS FROM THE TEXTUS RECEPTUS
(THE FIRST EPISTLE OF PETER)

I PETER

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>PB III¹ Variant</u>	
I. 3	το	omit	
	αυτου ελεος	ελεος αυτου	33 323
	ημας	omit	
5	θεου	omit	
6	εν ω	omit	
	αγαλλιασθε	αγαλλειασαντες	
	ποικιλοις	πολλοις	
7	υμων της πιστεως	της πεπτεως υμων	
	πολυ τιμιωτερον	πολυτιμιωτερον	χ ABC P
	απολλυμενου	add και	323
	δε	omit	323
	τιμην και δοξαν	δοξαν και τιμην	
8	ειδότες	ιδοντες	χ BC 323 44 ¹ (sa)
9	υμων	omit	E (sa) Ath
10	εξηραυνησαν	εξηραυνησαν	χ AB*
11	ερευνωντες	εραυνωτες	

I PETER

Support for P. B. VIII

1175 Cyr

69 206 431 614 1758 1831 vg

C²

L

569 181 216 383 436 440 467 489 623 642

808 915 917 1525 1765 1827 1852* 1874

1178 CI(Or)

88 915

2298 CI

88 226 255 431 915 917 1827 1829 1836 1838 1874

5 69 206 218 429 436 614 623 642 808 1758

1827 1831 vg sy^h arm

1175 1739 2198 It Ir

142 218 322 383 429 440 452** 643 913

1852 26 vt^s vg sy^h arm eth Polyc

Cyr CI(Or) Aug

1 336

1175

I PETER (cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B.VII's Variant</u>	
I. 11	προμαρτυρομενον TAUTA	προμαρτυρουμενον TAUTAS	A P Cyr
12	ημιν υμας εν	υμειν υμειν omit	ABΨ
14	εν τη	omit	
16	γενεσθε οτι	εσσεσθε διotti	Σ CI X C CI
17	επικαλεισθε φοβω	καλειτε add ουν	
20	των	omit	
21	και²	add την	
22	εις πνευματος	omit	XABC 33 bo (sa)
23	εκ	omit	
	εις τον αιωνα	omit	XABC 33 bo
24	διotti	οτι	

I PETER (Cont.)

Support for P. B. VIII

1 255 1827 1845 1874 Did Thphyl

_____○_____

_____○_____

_____○_____

33

218 436 223 vg

_____○_____

587 206 218 429 467 614 623 642 808 915

1188 1611 1752 1845^a 1852^a 1873 2138 vg sy^h

385

_____○_____

_____○_____

_____○_____

_____○_____

323 1739

218 322 436 1845 1852 vg luxov

Cl

sy^{Ph} eth arab^{*}

_____○_____

323 427 1739

322 436 618 1852 2138 sy^h arm Did Hier

Cyr

_____○_____

I PETER (Cont)

<u>M.T. Ref.</u>	<u>Textus Receptus</u>	<u>PB III's Variant</u>	
I. 24	ανθρώπου	αυτης	ABC bc
	χορτου	omit	
	αυτου	omit	ABE
25	ευαγγελισθεν εις υμας	εις υμας ευαγγε- λισθεν	
II. 1	παντα	παν	
2	αυξηθητε	add εις σωτηριαν	XABCP R bo Cyr
3	ελπερ εγευσασθε χρηστος	ει add επειστεισθε Χριστος	X*AB
5	πνευματικος Θεος	add εις omit	XABC 323 bo

I PETER (Cont.)

Support for P B. VII

1739 2298

(Or)

2^c 5 206 255 307 337 398 429 436 614623 1827 1873 vg sy^{Ph} eth Did

33 2298

(Or)

25 181 206 255 321 325 429 436 614 623 717

15H 1765 1873 1874 1898 vg sy^{Ph} arm Did Tiphyl Bed

CI (Or) Aug

K

5 49 226^c 241 436 460 549 1311 1827 18381873 vg sy^{Ph} arm eth arab^c Pelag

CI

436 915

33 2298

CI

KL

5 38 64 181 209 218 226 242 255 406 460 467 483
614 642 917 920 1108 1311 1313 1611 1158 1827 1829
1835 1837 1838 1845 1852 1874 1891 1898 2143 2147424^c 1139 2298

Cyr (Or)

5 36^a 83 307 322 436 441 464 487 623

915 1852 arm eth Eus Procop Hil Ambr

I PETER (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B.VII's Variant</u>	
II. 6	διο και	διοτι	ΧΑΒΕΡ
	τη	omit	ΧΑΒ
7	απειθουσιν	απιστουσιν	ΧΒC
	λιθον	λιθος	ΑΒC*
8	πετρα	πετραν	Χ
9	αυτου	omit	
11	απεχεσθαι	απεχεσθε	ΑCΡ be
12	εχοντες καλην	καλην εχοντες	
	εποπτευσαντες	εποπτευοντες	ΧΒC
	δυξασωσι	add υμων	
13	ουν	omit	ΧΑΒC 33
	ανθρωπινη	ανθρωπειν	
14	μεν	omit	ΧΑΒ
15	φιλουν	φιμοι	Χ*
	αγνωσταν	αγνωσταν	
16	αλλ	αλλα	
	δουλοι Θεου	Θεου δουλοι	Χ ΒC
17	τον'	add δε	

I PETER (Cont.)

Support for P. B. VIII

bo		KL	69 vg sy ^h arm eth Thphyl
33 2298			328 436 489 623
1739			5 88 206 255 429 441 623 915 1758 1821 1852 2138 vg
			$\lambda^{\circ} 28^{**}$ 103 108 398 426 606 123 913 1108 1245 1518 1705 1828 vg Occ
			431 1765 1891
<hr/>			
33 81			5 88 255 378 440 446 467 623 808 913 915 1145 1311
Cyr	Cyp	L	1309 1518 1891 1898 2147 sy ^h eth at Did Zeno Leo Hilo.
			218 919 1873 arm
1739 2298	Cyp		2 69 96 206 325 429 441 614 643 vg sy ^h at Thphyl/Cyl
<hr/>			
bo (sa)			69 226 429 436 1852 vg arm eth Ens Did Censiod
<hr/>			
bo		KL	al ³⁰ vg sy ^{P, h^{txt}} arm Ant
<hr/>			
<hr/>			
323 1739		K	5 69 255 312 436 441 623 1852 2177 arm Dam
<hr/>			

I PETER (Cont)

N.T. Ref.	Textus Receptus	P.B. III's Variant	
II. 18	και ²	omit	
19	συνελόησιν	add αγαθην	C 81
20	και'	omit	
	κολαφιζομενοι	κολαζομενοι	P 0142
	υπομενετε'	υπομενετε	P
	υπομενειτε ²	υπομενετε	0142
21	γαρ	add και	
	υπερ	περι	A
	ημων	υμων	ΣABC (sa)
	ημιν	υμιν	ΣABCP
	υπολειμπαων	απολειμπαων	
23	δε	omit	
24	ημων	υμων	B
	αυτου ²	omit	AEC 0142
III. 1	κερδηθησονται	κερδηθησονται	ΣABC P

I PETER (Cont.)

Support for P. B VIII

81 69 614 1219
 323 424^c 31^c 94 216 307 322 447 441 452 453 454 614 1218 sy^h arm Anten Thyl

 323 2298 It 398 X^c 206 322 429 2138 sy^r
 424^c 5 69 94 206 307 322 429 440 460 614 1215 1518 2138 vg Anten
 326 1724 2298 5 69 440 1315 vg Ant
 323 2298 35 144^{**} 205 209* 216 226 440 441 483

 1739 5 69 216 256 263 429 489 1518 1738
 sy^h arm eth Dam Dec Amb
 (sa) Text Cyp KLR 69 489 1518 vg sy^h arm eth Dam Dec Amb Thyl

 Cyr 614 Dam
 914 1319
 33 323 2298 K X^c 4 5 36^c 69 88 94 101* 103 206 218 256 307 312 314 322 327
 336 429 441 453th 460^{**} 606 614 623 642 808 915 915 1174 1765 1873 2133 vg

 (CI) KL al plus²⁵ Dam Thyl Dec

I PETER (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. VIII's Variant</u>	
III. 2	ΕΠΟΠΤΕΥΣΤΑΝΤΕΣ	ΕΠΟΠΤΕΥΟΝΤΕΣ	Σ*
3	τριχων	omit	ΣΨ
4	αφθαρτω	φθαρτω	Α*
	πραεος	πραεως	Χ Β
5	ΕΠΙ	ΕΙΣ	ΑΒC
	ΤΟΥ	omit	ΑΒC Ρ
6	ΥΠΗΚΟΥΣΕ ΤΩ ΑΒΡΑΑΜ	ΤΩ ΑΒΡΑΑΜ ΥΠΕΚΟΥΣΕΝ	
7	ΑΠΟΝΕΜΟΝΤΕΣ ΤΙΜΗΝ	ΤΙΜΗΝ ΑΠΟΝΕΜΟΝΤΕΣ	
	ΣΥΝΚΛΗΡΟΝΟΜΟΙ	ΣΥΝΚΛΗΡΟΝΟΜΟΙΣ	Β
	Σωης	add ενωνιου	
8	ΦΙΛΟΦΡΟΝΕΣ	ΤΑΠΕΙΝΟΦΡΟΝΕΣ	Χ ΑΒC
9	ΕΙΔΟΤΕΣ	omit	Χ ΑΒC
10	ΠΑΥΣΑΤΩ	ΠΑΥΣΑσΘαι	
	ΤΗΝ	ΤΗ	
	ΑΥΤΟΥ'	omit	ΑΒC 33
	ΑΥΤΟΥ²	omit	Χ ΑΒC 33
	ΛΕΛΗΤΑΙ	ΛΑΛΕΙΝ	

I PETER (Cont.)

Support for P B. VIII

323 1739

206

(5a) C1

1852 arm

241

33 104

KL

1* 5 38* 59 101* 218 460 467 483 (23 1311 1319

1518 1738 1835 1837 1838 1871 Dam

33

36" 206 218 241 307 322 429 522 808 720 1218 vg Dam Thphyl

KL

al fore^{2a} Dam Thphyl

1739

69 arm

60 C1

5 206 218 241 255 429 436 467 614 623 642 808 1758

1715 1827 1831 1837 1838 1848 vg sy^{ph} arm Antioch

33 323 60

K

207* 312 322 915 1837 1845 1852 vg sy^{ph} arm etc Antioch Dam

322 1739

436 623* 1827 1829 259 262 Antio

323 424^c

K

5 206 255 312 429 522 614 623 1765 1845 sy^h

I PETER (cont.)

N.T. Ref.	Textus Receptus	P.B. VIII's Variant	
III. 11	εκκλινατω	add δε	ABC*
12	οι	omit	χABC*P
13	μυμηται	εηλωται	χABC 33 b0
14	μηδε ταραχθητε	omit	B
15	θεον	χριστον	χABC 33 b0 (sa)
	δε ²	omit	χBC 33
16	ελπιδος	add αλλα	χABC 33 b0
	καταλαλωσιν υμων ως κακοποιων	καταλαλεισθε	B ψ (33) 1175
	κατασχυνθωσιν	εσχυνθωσιν	
	αγαθην εν χριστω	εν χριστω αγαθην	(C)
17	θελει	θελοι	χABC P
18	και	omit	χ
	οτι	add ο	
	αμαρτιων	add υπερ υμων	A ψ

I PETER (Cont.)

Support for P B. VIII

69 206 429 522 614 913 917 1118 1878 1765^u vg syⁿ
 KL al plus⁵⁰ arm Thphyl
 323 424^c 2298
 CI 429 436 440 444 460^{**}
 462 614 623 642 808 1518 1845 vg sy^{p,h} arm eth Dam Thphyl
 L 76
 1739 2298
 CI 181 206 215 326^u 429 522 614 1518
 1821 vg sy^{p,h} arm eth Dam Thphyl
 323 bo(Or) 5 94 206 218 241^{**} 322 429 436 444 522 614 623 917 1018 vg arm
 323 2298 5 76 181 206 216 322 429 436 440 614 622 1518
 CI 1765 1845 26 vg sy^h arm Dam Thphyl
 1739 2298 206 307 (alt. v) 429 522 614 1518 1765 vg sy^h ^{EX}
 CI

KL 88 103 206 312 429 467 915 1518 1874
 CI KL al⁷⁰ Thphyl Dec
 Cyr(Or) Hug 242
 104 36^a 206 216 429 440 441 1108 1611 arm

I PETER (Cont.)

<u>N.T. Rst.</u>	<u>Textus Receptus</u>	<u>P.B. VIII's Variant</u>	
III. 18	επαθε	απεθανεν	ΧΑCΨ 33/104 b0
	ημας	υμας	B P Ψ
	μεν	omit	A* Ψ
	δε	add εν	
	τω ²	omit	ΧΑBC P
19	πνευματι	πνευματι	
20	απαξ εδεχετο	απεξεδεχετο	ΧΑBC P
	ολιγαι	ολιγοι	ΧΑΒ
	τουτεστιν	τουτο εστιν	
	οκτω	omit	
21	ο	omit	Χ*
	ημας	υμας	ΧΑΒ P 104
22	ος	ου	
IV. 1	υπερ ημων	omit	BC 323 424 ^c

I PETER (Cont.)

Support for P. B. VIII

323 326 1175
2298 Cyp Aug

104 326

R

5 88 206 216 302 322 429 436 440 441 489 614 623
915 1611 2147 26 vg sy^{P^h} arm ethat Did Sav Thphyl^{txt}
1 3 69 181 206 209 210 383 429 446 794
917 920 1525 1611 1758 1831 26 sy^{P^htxt} arm
vg Epiph

Ath Cyp (Or)

KL al arm Petr Did (Gall) Epiph
614 vg Sab Bed

bo (Or)

L al fere⁸⁰ vg sy^h

(Or) Cyp Aug

3 5 8 93 209* 226 383 436 467 623 vg at
69

1739 2298 (Or) Cyp Aug

255 436 eth
2 5 67 93 142 216 383 425 440 462 467 623
917 1245 1518 1838 vg sy^{P^h} arm at Did Fulg

1739 (sa) Ath Aug

322 vg Nicet Thdrt Dam Oec Amb Fulg

I PETER (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. VIII's Variant</u>	
IV. 1	εν	omit	ΧΑΒC
2	βιωσαι	σωσαι	
3	ημιν	omit	AB 81/323
	του βίου	omit	ΧΑΒC 33 b ₀
	βελημα	βουλημα	ΧΑΒC 33
	κατερρασθαι	κατειρασθαι	ΧΑΒ
	οινοφλυγiais	οινοφρυγias	Χ*
5	λογον	omit	
	ετοιμως	ετοιμω	
	εχοντι	omit	
6	κατα'	κατ	
7	τας	omit	ΧΑΒ
8	δε	omit	Χ B
	εαυτους	αυτους	
9	γογγυσμων	γογγυμου	
11	η	omit	

I PETER (Cont.)

Support for P. B. VIII

Aug

L

209 218 241 255 337 383 436 547 614
642 808 913 920 1037 vg arm Thphyl

1739 C1 Aug

323 1739

C1

323 424^c

C1

323 C1

X^c 57 209 218 436 453 614 623* 642 808 vg sy^{ph} arm

4* 5 18 35 201 205 206 328 429 436 614 623 1108

1845 1852 2138 2147* vg sy^{ph} arm eth ar^e

5 36^u 38 206 218 307 429 436 614 623 642

643 808 913 1108 1845 1852 Thphyl

C² 5 181 206 322 378 429 436 614 623 913 917 1108 1845 2147

323 Cyr

33 Cyr

Aug

5 218 255 929 489 614 623 642 808 1518 1765 1827 1837 1838

Avid vg arm

5 255 623

I PETER (cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. III's Variant</u>	
IV. 11	το	omit	
	των αιωνων	omit	
12	ΞΕΝΙΖΕΘΕ	add επι	
14	αναπαυεται	επαναπτεπαιται	33
	κατα μεν αυτους βλασφημειται,	omit	χΑΒ 33
	κατα δε υμας δοξαζεται		bc
15	η'	add ως	
	η ²	add ως	
	αλλοτρισεπισκοπος	αλλοτριος επισκοπος	Α Ψ
16	ως	omit	
	μερει	ονοματι	χΑΒ 33 104
			bc
18	ο'	add μεν	
	ασεβης και ημαρτωλος	αμαρτωλος και ασεβης	
19	ως	omit	χΑΒ 33
	εαυτων	αυτων	χΑΡ
	αγαθοποιια	αγαθοποιειαις	Α 33

I PETER (Cont.)

Support for P. B. VIII

104

35 69 201 206 302 317 328 429 614 623 1245 1518 1758 vg arm sy^h

103 312 314 327 378 467 606

1739 Ath Eph

X^c 4 5 35st 88 101 142 216 218 254 263 326st 328 440 441 483

489 606 623 642 808 927 1831 1873 1891 R161 D'id Antioch Dam

323 424^c 1739 Tert Eph34st 5 93 142 206 209 218 322 429 436 441 462 614 623 642 808

C1

1245 1518 1831 1838 1845st 2138 2147 vg sy^{ph} arm eth ar^s Vid

Tert Cyp Eph

69 121 (-cws) 1838 vg

It.

915

323 424^c 1739

5 69 88 218 322 429 436 441 463 614 623 915

Cyr

Tert Aug Eph

1765 sy^{ph} arm eth vg Dec Promiss

bo Aug

88 122 206 429 915 at

1739 bo Ath It

398

88 218 436 623^{*} 642 808 vg arm eth

KL

al tere⁵⁰ Thphyl Dec

1739

vg

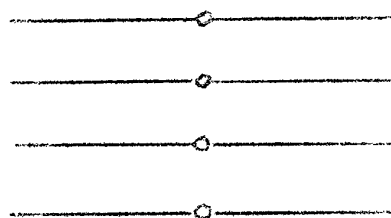
I PETER (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. III's Variant</u>	
V 1	πρεσβυτερους	add ουν	ΧΑΒ 104
	τους	omit	AB
	συμπρεσβυτερος	συνπρεσβυτερος	ΧΑ
	Χριστου	Θεου	
	της	omit	
	αποκαλυπτεσθαι	αποκαλυπτεστε	
	αποκαλυπτεσθαι	add της	
2	αλλ	αλλα	ΧΒΨ
	εκουσιως	add κατα Θεον	ΧΑΡΔ 33 bo
3	μηδ	μηδε	
5	δε'	add εν	
	υποτασσομενοι	omit	ΧΑΒ 33
	ο	omit	Β
7	επιρριψαντες	απορειψαντες	
8	υμων	add ο	
9	ω	omit	
	στερεοι	εδρεοι	

I PETER (Cont)

SupportforP. B. VIII424^c Cyr It

4 5 8 36^a 94 101^m 103 206 255 383 429 436 440 453 464
 489 606 610 614 1611 1758 1765 1829 1831 vg arm sy^h* Hier
 206 429 614 1245 1518 1611 1852



33 1739

104 323

424^c 2298

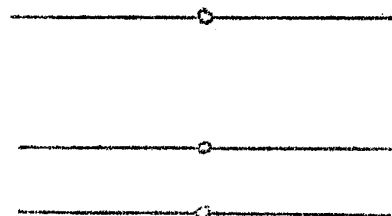
441 1852 Thphyl

5 8 69 101 181 206 254^{**} 322 326^{vg} 385 429 436 441614 623 915 1898 sy^h arm eth vg Antioch Thphyl

209 328 431 441 460 1161 B-Chr Antioch Dam Anto

88 453 915 Antioch

323 1739 bo It Eph

322 441 453 623 1852 vg sy^p arm Antioch Bed122^{*}

I PETER (Cont.)

<u>N.T. Ret.</u>	<u>Textus Receptus</u>	<u>P.B. III's Variant</u>	
V. 9	ΕΙΔΟΤΕΣ	add οτι	
	ΕΝ	add τω	Χ Β
	ΕΠΙΤΕΛΕΙΘΑΙ	ΕΠΕΙΤΕΛΕΙΤΑΙ	
10	ημας	υμας	ΧΑΒ Ρ
	ΚΑΤΑΡΤΙΣΑΙ	ΚΑΤΑΡΤΙΣΕΙ	ΧΑΒ
	υμας	omit	ΧΑΒ 33
	στηριξαι	στηριξει	ΧΑΒ Ρ
	σθενωσαι	omit	
	θεμελιωσαι	θεμελιωσει	Χ Ρ
11	η δοξα και	omit	ΑΒ Ψ
	το	omit	
	των αιωνων	omit	Β
12	δι	δια	
	ολιγων	βραχεων	
	του²	omit	Ψ 33
	εστηκατη	στητε	ΧΑΒ 33 104

I PETER

Support for P. B. VIII

206 429 614 1758 1835

920

1758

bo	L	al ⁵⁰ sy ^h arm eth Thphyl
1739 2298	It	al fere ²⁵ 5- 88 218 255 623 642 915 919 1852 vg arm eth auct
323 1739	It	4* 5 57 76 88 216 218 429 436 441 614 623 630
		915 1852 2138 vg luxor sy ^h ^{tr} arm auct
	KL	al ⁶⁰ vg arm eth auct
1175		
bo	KL	al sy ^h arm Thphyl Oec
2298		314 vg eth
	K	1 242 255 920
104 bo		36 ^a 307 arm

_____o_____

_____o_____

81 323

0206 88 441 464 915 1852 1862

323 2298

398

5 88 255 322 326^{**} 378 398 429 436 441

453 463 623 643 915 919 1852 1859 1862

I PETER (Cont.)

MT.
Ret. Textus Receptus P.B. VIII's Variant

V. 14 εἰρήνη ὑμῖν πασι τοῖς
ἐν Χριστῷ Ἰησοῦ omit

ἀμην omit

AB 4 33

60

I PETER (Cont.)

Support for P. B. VIII

-----o-----

81 104 323

1195 2298

322 913 1765 vg eth

2.

SUMMARY OF PAPYRUS BODMER VIII'S
VARIANTS FROM THE TEXTUS RECEPTUS
(THE FIRST EPISTLE OF PETER)

1.	Total Variants	187
	Singular Variants	61
	Corrected Total	126
2.	Total Support by Texts	
	With Alexandrian Support	84
	With Byzantine Support	26
3.	Text Combinations	
	Alexandrian	34
	Split Alexandrian	35
	Good Alex. and Split Byz.	19
	Split Alex. and Split Byz.	4
	Split Byzantine	3
	Byzantine	0
	Western	0
	None of them	31
4.	Support by Manuscripts	
	B	72
	A	66
	χ	63
	C	42
	429	40
	623	38
	5	37
	206, 614	36
	33, 436	35
	323	34
	1739	28
	69, 218, 2298	23
	322, 1518	22
	441, 915	21
	K, L	20
	P, 255, 1852	19
	88	17
	642	16
	440, 808	15
	1765	14
	Ψ, 424 ^c	13
	467, 917, 1845	12
	104, 1758, 1827	11
	181, 216, 307, 1838	10
	913	9

5. Manuscripts Combinations	
XABCPKL	7
XABCPL	8
XABCPK	7
XABCP	9
XABC	23
XABP	12
ABCP	11
XACP	9
XBCP	9
XAB	43
ABC	31
XBC	28
XAC	24
AB	56
XB	52
XA	48
BC	37
AC	33
XC	30
KL	14
6. Support by Versions	
vg	52
arm	42
sy ^h	37
bo	28
eth	25
sy ^p	22
sa	9
it	8
7. Support by Patristic Writers	
Thphyl, Cl	22
Dam, Cyr	15
Aug, Or	12
Oec, Did	10
8. Support by Unclassified Witnesses	
vg	52
arm	42
429	40
623	38
5, sy ^h	37
206, 614	36
436	35
eth	25
69, 218	23

322, 1518, sy ^p , Thphyl	22
441, 915	21
255, 1852	19
88	17
642	16
440, 808, Dam	15
1768	14
467, 917, 1845	12
1758, 1827	11
181, 216, 307, 1838, Oec, Did	10
913	9

9. Unclassified Witnesses whose Text-types Are
Known in Other Parts of the New Testament

Alexandrian in Revelation	1852
Western in Acts	255, 440, 614, 913, 1518
Western in Pauline Epp., Heb.	88, 181, 915, 917
Caesarean in Gospels	69, arm
Byzantine in Revelation	429, 808

3.

CHART OF PAPYRUS BODMER VIII'S
VARIANTS FROM THE TEXTUS RECEPTUS
(THE SECOND EPISTLE OF PETER)

II PETER

<u>M.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. VIII's Variant</u>	
I. 1	Συμεων	Σιμων	B 4 bo (sa)
2	και ²	omit	
4	μεγιστα ημιν και τιμια επαγγελματα	τιμια και μεγαστα add ημιν	B
	της	την	χ
	εν'	add τω	χAB
	εν επιθυμια φθορας	επιθυμιαν φθοραν	χ
9	μυωπαζων	μυατιζων	
11	ουτω	ουτως	
	εισοδος	add η	
12	ουκ αμελησω	ου μελλησω	
	υμας αι	αι υμας	χ BC
15	σπουδασω	σπουδαζω	χ
	και	omit	
	εκαστοτε	εκαστοντε	
17	ουτος εστιν ο υιος μου ο αγαπητος	ο υιος μου ο αγαπητος μου ουτος εστιν	B

II PETER

Support for P. B. VIII

33 81

5 19 88 181 265^R 282 383 429 460 467 522 614 623 808 912 915 917919 1108 1245 1311 1518 1611 1828 1858 1878 2134 2149 2149 sy^h Dec

1 206 255 257 431 436 522 614 808 927 1611 1829 1898 sy^h Dec

101

Hier

33?

L 206 218 429 522 614 630 1518 1835

Hier

0142

K 103 142 209 216 312 336 378 462 479 1831

8 469 vt^h vg CassiodKL al plus³⁰ Thphyl

69 arm

206 378 1873 af

bo (sa)

II PETER (Cont.)

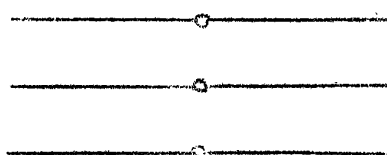
M.T. Ref.	<u>Textus Receptus</u>	<u>P.B. III's Variant</u>	
I. 18	ορει τω αγιω	αγιω ορει	BC*
19	βεβαιωτερον	βεβαιωτερον	A
20	προφητεια	add και	
	γραφης	γραφη	
21	ηνεχθη	add η	
	ποτε προφητεια	προφητια ποτε	BCP 33
	αλλ	αλλα	XB
	οι αγιοι θεου	απο θεου	BP
II. 2	απωλειαις	ασελγειαις	XABCP
4	τετηρημενους	τηρουμενους	BC*P
6	Γομορρας	Γομορας	
	καταστροφη	omit	BC* 325 427 ^c
	υποδειγμα	το διγμα*	
	υποδειγμα	εις το διγμα ^c	
	ασεβειν	ασεβεσι	BP
7	ασελγεια	αστελγια	
	ερρυτατο	ερυστατο	B*

II PETER (cont.)

Support for P. B. VIII

33 1175

1852 2138 of arm Thphyl Pro miss



bo (sa)

K

69 103 206 312 429 441 522 547 606 614 915 1518 1831 ^{sy} Did Thphyl

242 499 522 643 1827 1835 1837 1845 1852 2143

424^c bo206 242 429 441 522 614 1852 2138 2147 ^{sy} arm Pro miss Fdy

(sa)

KL

al longe plu vg ^{ph, h} sy arm eth Thphyl

323

KL

69 181 206 312 322 328 429 441 614 1518 ^{tr} sy arm Pro cop

1175 1739 bo

322 441



1175

206 429 522 614 1108 1852 2138 ^{ph, h} sy *

467 1311

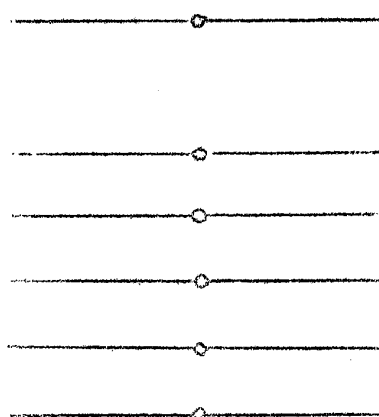
II PETER (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. VIII's Variant</u>	
II. 8	ἐγκατοικῶν	ἐγκατοικῶν	χ B* C P
9	ρυσθαι	ρυσσάσθαι	
10	μαλίστα ἐπιθυμία μιασμοῦ αυθαδεῖς δοξας	καλλίστα ἐπιθυμίας σαρκός αυδαζεῖς δοξῆς	χ*
11	ἰσχυῖ δυναμει Κυρίῳ	omit δυναμεις Κυρίου	
12	γεγεννημένα καταφθαρτῶνται	omit καὶ φθαρτῶνται	χ* A B C* P
13	κομιζόμενοι τρυφῇν	ἀδικούμενοι τρυφῆς	χ* B P Ψ
14	μεττούς πλεονεξίαις	omit πλεονεξίας	χ A B C P
15	τὴν βαλααμ ος	omit βαλααμ omit	χ A B C P χ* B

II PETER (Cont.)

SupportforP. B. VIII

69 181 917 1874 Antioch



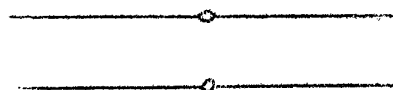
0142

5 36^a 39 103 122 327 378 913 1765 sy^{ph, h}*

323 2298

322 441 1852 vg sy^h eth Hier

104 326 1175

1852 sy^{ph} arm

bo

KL al plus⁵⁰ vg sy^{ph, h} arm Thphyl Oec

KL al longe plu



arm

II PETER (Cont.)

N.T. Ref.	Textus Receptus	P. B VIII's Variant	
II. 15	ηγαπησεν	ηγαπησαν	B
16	ανθρωπου	ανθρωποις	B 4
17	νεφελαι	και ομιχλαι	χABC 33 bo (sa)
	λαιλαπος	λελαπος	χAC
	ο	omit	
	εις αιωνα	omit	χB 4
18	ασελγειαις	ασσελγειαις	
	οντως	ολιγως	AB 33
	αποφυγοντας	αποφευγοντας	χABC 33
19	και	omit	χ*B 33
20	κυριου	add ημων	χABCP 45 056 0142 bo (sa)
	εμπλακεντες	ενπλακεντες	
21	επεγνωκεναι	εγνωκενε	
	επιστρεψαι	υποστρεψε	BCP 323 424 ^c
22	δε	omit	χ*AB
	αληθους	αληθου	
	κυλισμα	κυλεισμον	BC* 33 323 424 ^c

II PETER (Cont.)

Support for P. B. VIII

arm

(sa)

323 2298 Aug Eph 398 5 8 69 181 307 322 436 441 614 623

sy^h eth vg are Hier

a1

522

1175 bo(sa) (Aug) vg sy^{ph,h} eth (Hier) (Bed)

104 bo(sa) Aug 398 2^c 8 28^{ing} 431 436 467 618 623 vg sy^{ph,h} eth Hier Bed

424^c 2298 Eph 5 322 441 467 618 623 717 1838 1852 vg sy^{ph,h} Thphyl Bed

bo(sa) 623 eth

33 21104 326 Aug Eph L 5 103 104 206 312 322 429 431 436 441 483 606 614 623

1175 1739 642 808 161 1831 vg sy^{ph,h} arm eth Ps-Chr Dam Thphyl

1175 1739 2298 94 255 307 441 453 610 1852 Dam

81 (sa) Cyr 436 920 vg arm Promiss Slav

1175 1739 2298 206 429 522 1611 1765 Ps-Chr Ps-Amb

II PETER (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. VIII's Variant</u>	
III. 2	ημων	υμων	ΧΑΒCΡ
3	εσχατου	εσχατων	ΧΑΒ
	ημερων	add εντεγγμονη	CΡ
	εμπαικται	εμπεκται	ΧC
	αυτων	omit	Ψ
4	ουτω	ουτως	
5	δι	δια	Χ
	συνεστωτα	συνεστωτης	B
7	η	omit	
	αυτου	τω αυτω	ΑΒΡΨ
	των	omit	
8	τουτο	τουτω	
	και χιλια ετη	omit	Χ
9	ο	omit	ΧΑΒCΡ
	ημας	υμας	ΧΑΒCΡ
			0142 (3a)
10	η	omit	ΒCΨ 0156

II PETER (Cont.)

Support for P. B. VIII

KL al plus⁶⁰ vg arm Thphyl

2298 b. (50)

Q² 5 206 308* 337 460 463 469 614 623 642 808 927

1873 vg arm eth (Hier) Ps-Hier Antioch Ps-Chr Thphyl

5 464

206* 467 vg Ps-Chr

323 b. (5a)

206* 322 429 606 vg arm Did

81

5 69 181 209* 449 808 1518 1827 2138*

467

33

1 38 88 101* 218 265 309 431 441 623* 915 1057 1828 1852 1873 arm

33 326

(Aug)

398

5 18 69 88 181 241 255 263* 322 436 465* 606 614 623

2298

915 1518 1827 1837 vg sy^{ph} arm eth (Fulg) (Fastid)

81 1134 Cyr

36 256 307 319 453 465 489 610 123 1611

II PETER (Cont.)

N.T. Ref.	Textus Receptus	P.B. VIII's Variant	
III. 10	ΕΝ ΝΥΚΤΙ	omit	ΧΑΒΡ 33 bo (sa)
	ροιζήσον λυθησονται	ρυζήσον λυθησεται	ΧΑ Χ Β C P
	κατακαησεται	ευρεθησεται	Χ Β Ρ (sa) (or)
	κατακαησεται	add λυμενα	
11	ΟΥΝ	ΟΥΤΩΣ	Β C Ρ (sa)
	ΠΑΝΤΩΝ	ΠΑΝΤΩΣ	
	ΔΕΙ	ΣΙ	
14	ΣΠΟΥΔΑΤΕ	ΣΠΟΥΔΑΣΕΤΑΙ	
15	ΑΥΤΩ ΔΟΘΕΙΣΑΝ	ΔΟΘΕΙΣΑΝ ΑΥΤΩ	ΧΑΒ C P
16	ΤΑΙΣ	omit	ΑΒ C P Ψ
	ΟΙΣ	ΑΙΣ	ΧΑΒ 33
	ΣΤΡΕΒΛΟΥΣΙΝ	ΣΤΡΕΒΛΩΣΟΥΣΙΝ	C* P
	ΑΥΤΩΝ	ΕΑΥΤΩΝ	
17	ΦΥΛΑΣΣΕΘΕ	ΦΥΛΑΣΕΤΘΑΙ	

II PETER (Cont.)

Support for P. B. VII

104 323 424^c
1739 Cyr (Aug)

K

5 39 181 255 322 431 441 489 618 913 1852
vg sy^{ph} arm eth Did (Palug) (Gall)

36^a 39 110 321 441

36^a

Cyr
323 424^c
1175 1739^{*} Sy^{h^{ing}}

K

322 1852 sy^{ph} arm

323 1175
1739 2298 Sy^{h^{ing}}

398

5 39 69 103 206 255 322 429 522 614
919 1611 1829 1873 2143

bo (sa)
33 104 326

K

5 69 284 67 623 642 808 1027 1838 1873 vg sy^{ph} Phot Thphyl

5 255 378 431 623 262

104 2298

5 8 69 206 218 241 312 322 429 431 436 441 464
467 547 614 623 642 808 1038 1845^{*} sy^{ph} Thphyl

323

322 441 642 1611^{*} 1765 1852 2138

II PETER (Cont.)

<u>N.T. Ref.</u>	<u>Textus Receptus</u>	<u>P.B. III's Variant</u>	
III, 17	πλανη	πλανης	
18	αυξανετε	αυξανεσθε	C P

II PETER (cont.)

Support for P. B. VIII

81 1175

181 255 307 1829 1898

4.

SUMMARY OF PAPYRUS BODMER VIII'S
VARIANTS FROM THE TEXTUS RECEPTUS
(THE SECOND EPISTLE OF PETER)

1. Total Variants	103
Singular Variants	36
Corrected Total	67
2. Total Support by Texts	
With Alexandrian Support	54
With Byzantine Support	13
3. Text Combinations	
Alexandrian	17
Split Alexandrian	28
Good Alex. and Split Byz.	9
Split Alex. and Split Byz.	3
Split Byzantine	1
Byzantine	0
Western	0
None of them	9
4. Support by Manuscripts	
B	44
X	34
C	28
P	25
A	22
33, 206	15
5, 441	14
614, 623	13
322, 1852	12
K, 69, 323, 429, 1175	11
522	10
Y, 467, 2298	9
L, 181, 255, 1739	8
104, 424 ^c , 431, 436, 808, 1611	7
81, 1518	6
103, 312, 642, 1827, 1873, 2138	5
5. Manuscript Combinations	
XABCPKL	4
XABCPK	5
XABCP	8
XABC	10
XBCP	10
XABP	9
XACP	9
ABCP	9
XAB	15
BCP	15
XBC	13
XAC	12
ABC	11
XCP	11

XB	24
BC	22
XA	18
AB	17
XC	15
AC	13
KL	5
6. Support by Versions	
sa, vg	18
arm, syh	17
bo	15
syPh	14
eth	11
7. Support by Patristic Writers	
Thphyl	11
Hier	7
Aug	6
Cyr, Ps-Chr	4
Oec, Did, Eph, Bed, Promiss	3
8. Support by Unclassified Witnesses	
vg	18
arm, syh	17
206	15
5, 441, syPh	14
614, 623	13
322, 1852	12
69, 429, eth, Thphyl	11
522	10
467	9
181, 255	8
431, 436, 808, 1611, Hier	7
1518	6
103, 312, 642, 1827, 1873, 2138	5
Ps-Chr	4
Oec, Did, Bed, Promiss	3
9. Unclassified Witnesses whose Text-types Are Known in Other Parts of the New Testament	
Alexandrian in Revelation	1611, 1852
Western in Acts	255, 614, 1518, 1611, 2138
Western in Pauline Epp., Heb.	181
Caesarean in Gospels	69, arm
Byzantine in Revelation	429, 808

CHAPTER IV

GENERAL CONCLUSIONS AND SUMMARY

In addition to the conclusions which have been stated for the individual epistles, some general deductions are in order. It has already been stated that the textual affinity of the epistles cannot be fully decided, due to the presence of a proportionately great number of singular variants and variants that lack witnesses whose text-type is known.

Further research on the other parts of the Papyrus Bodmer series may shed more light on this investigation. The present investigation would also receive some help if the textual affinities of additional versions and patristic writers could be defined, especially of the Vulgate, the Armenian, the Philoxenian Syriac, the Harkleian Syriac, and Theophylact which appear significantly in the epistle under consideration.

As a general conclusion, then, no definitive statement is possible regarding the textual affinities of P⁷², except the fact that the Alexandrian text-type is predominant among the variants that are attested, and that the shorter reading of the text is also consistent with its Alexandrian leaning. Along with this, the conclusion arrived at by Testuz from the orthography of the copyist should be noted; that is to say, that the copyist is Coptic.

The presence of the great number of the singular variants may be due more or less to the Coptic origin of the manuscript.¹

The following are some general findings concerning the text of P⁷²; these findings are also listed in the summary table in a brief manner.

1. The presence of the great number of singular variants as noted in each epistle is one of the outstanding characteristics of P⁷²: they constitute 50% of the total variants in Jude, 33.2% in I Peter, and 34.9% in II Peter.

2. Variants of P⁷² which are attested by manuscripts whose text-type is known are predominantly of the Alexandrian text-type.

3. The attested variants in each of the three epistles have a closer relationship to B than to any other manuscript. A study of the detailed evidence in each epistle shows that B leads the following manuscript, either X or A, by a decisive number.

4. The testimonies to the text of P⁷² which are given by versions are somewhat perplexing. If the Alexandrian character that was brought into light by the manuscript evidences were to follow consistently, the Bohairic

¹Michel Testuz, Papyrus Bodmer VII-IX (Cologny-Genève, Switzerland: Bibliothèque Bodmer, 1959), p. 33. Cf. Appendix, pp. 123-124.

and the Sahidic would be expected to appear at the top of the list. Instead, the Harkleian Syriac, the Armenian, and the Vulgate appear with more consistency in two of the epistles than those of the two top versions in the list, while the Philoxenian Syriac and the Sahidic are prominent in one of the epistles.

5. The testimony of the patristic writers is not definitive, although this is not surprising. Theophylact, whose text-type is not known, is the most consistent witness to p⁷², appearing prominently in all three epistles.

6. The chart in lines 6 and 7 indicates that in general the text of p⁷² has a shorter reading than Textus Receptus; in all three epistles there are over twice as many shorter readings as longer readings. This supports the testimony by the manuscript evidences for the Alexandrian character of the attested variants of p⁷².

TABLE FOR
SUMMARY OF CONCLUSIONS CONCERNING P⁷²

	Papyrus Bodmer VII	Papyrus Bodmer VIII	
	Jude	I Peter	II Peter
1. Total Variants	66	187	103
2. Singular Variants	33 (50%)	61 (33.2%)	36 (34.9%)
3a. Affinity of the Attested Variants	Alexandrian	Alexandrian	Alexandrian
3b. Closer to X or B	B	B	B
4. Two Top Versions in the list	syph syh	vg arm	sa, vg arm, syh
5. Two Top Patristic Writers in the List	Eph Thphyl	Cl, Thphyl Dam, Cyr	Thphyl Hier
6. Number of Shorter Readings than T.R.	24	63	20
7. Number of Longer Readings than T.R.	9	26	8

BIBLIOGRAPHY

BIBLIOGRAPHY

A. BOOKS

- Bover, Joseph M., S. I. (ed.). Novi Testamenti Biblia Graeca et Latina. Fourth edition. Matriti, 1959.
- Greenlee, J. Harold. The Gospel Text of Cyril of Jerusalem. Studies and Documents, vol. XVII. Edited by Silva Lake and Carsten Høeg. Copenhagen: Ejnar Munksgaard, 1955.
- Gregory, Caspar René. Prolegomena. Vol. III of Novum Testamentum Graece. Editio octava critica major. Edited by Constantinus Tischendorf. 3 vols. Lipsiae: J. C. Hinrichs, 1890.
- Kenyon, Frederic G. Handbook to the Textual Criticism of the New Testament. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1912.
- Merk, Augustinus, S. J. (ed.). Novum Testamentum. Eighth edition. Romae: Sumptibus Pontificii Instituti Biblici, 1957.
- Nestle, Eberhard (ed.). Novum Testamentum Graece. Editio vicesima prima. Stuttgart, 1952.
- Novum Testamentum Graece. Oxford: Clarendon Press, 1901.
- Souter, Alexander (ed.). Novum Testamentum Graece. Editio Altera. London: Oxford University Press, 1956.
- Testuz, Michel. Papyrus Bodmer VII-IX. Cologne-Geneve, Switzerland: Bibliothèque Bodmer, 1959.
- Thiessen, Henry Clarence. Introduction to the New Testament. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1958.
- Tischendorf, Constantinus (ed.). Novum Testamentus Graece. Vol. II. Editio octava critica major. 3 vols. Lipsiae: Giesecke and Devrient, 1872.
- von Soden, Hermann Freiherr (ed.). Die Schriften Des Neuen Testaments. Göttingen: Vandenhoeck und Ruprecht, 1913.

B. UNPUBLISHED MATERIAL

Greenlee, J. Harold. "Text-Types and Witnesses." Chart given in the class of New Testament Textual Criticism, Asbury Theological Seminary, Wilmore, Kentucky, 1960.

APPENDIX

Translation of General Introduction and Introductory remarks on the Epistle of Jude and two Epistles of Peter from Papyrus Bodmer VII-IX by Michel Testuz, Bibliothèque Bodmer, Cologny-Genève, Switzerland, 1959, translated in collaboration with Yoshikazu Takiya.

GENERAL INTRODUCTION

The present volume of the series "Papyrus Bodmer" contains three biblical texts: the Epistle of Jude, the two Epistles of Peter, the Psalms 33 and 34. They were taken out of the same codex of papyrus, copied probably in Egypt in IIIrd century, and for the part which comprehends the Psalms at the beginning of IVth century.

The most ancient manuscripts known until now which transmit us the texts of Jude and of Peter are, in the first place, the great codices in uncials: the Vaticanus (B) and the Sinaiticus (X) of IVth century, the Alexandrinus (A) and the codex of Ephraemi (C) of Vth century, later the codex of Bezae (D) of Vth-VIth centuries. Then other less extensive and in most part less ancient collections follow: Ψ (or 044) and S, of VIIIth-IXth centuries, K and L of IXth, Pand 0142 of Xth century; only 048, which is found in Rome, is more ancient, belonging to Vth century.

With our papyrus, whose copy goes back to the IIIrd century, we thus possess now the most venerable recension of the Epistle of Jude and of Peter, and it is the only one existing in papyrus.

We notice these circumstances not only to ratify the value of the Papyrus Bodmer VII and VIII, but also because they have a significance in themselves. As to the rarity

of the witnesses in papyrus concerning these epistles, we may imagine that they were, either much less known and read, or even that their canonicity was subject to doubt. It is not indifferent to remember that the Epistle of Jude was not formally admitted into the canon of the New Testament until 393 at the synod of Hippone, a decision confirmed in 397 at the synod of Carthage. But earlier, several ecclesiastical writers--Clement, Origen, Tertullian--have mentioned it. The fragment of Muratori, which gives the list of the works admitted in the canon of the Holy Scriptures in the IInd century, put the Epistle of Jude among the writings recognized; we do not know whether it mentions the two Epistles of Peter.

The fact that we now possess these documents in a third century copy permits us not only to examine their textual character at that time, but it thus throws some light upon the history still obscure of the biblical canon at that high period.

Finally, we note that the only writings of the New Testament not yet attested on papyrus at the moment in which we are writing are the Epistles 2 and 3 of John, and the two Epistles to Timothy.

The texts which we publish here are not isolated, but they are part of the same collection, and constitute a true anthology, with very diverse works. We have al-

ready published the first of them: the Nativity of Mary (Papyrus Bodmer V).

It is not evident, at first, that all these works were formerly bound together; and when the Nativity of Mary was printed we were not yet sure. Indeed, the thread of the binding has, to a great extent, disappeared, which settled the material connexion among the diverse quires of papyrus whereby the codex is formed; several sheets have their margins ruined and are sinuous; the numeration of the pages is not continuous; different copyists have worked in the transcription of the works.

Therefore, observe how we have reconstructed the whole collection, and the order in which the works were here copied. (It is necessary the more to indicate that, for imperative technical reasons, it is impossible for us to publish these different works following their original order.)

	Copyist	Pagination	Connection	Condition of the Ms.
Nativity of Mary (Papyrus Bodmer V)	A	A-M ⁶ 1-49	certain	excellent
Apocryphal correspondence of St. Paul to the Corinthians	B	N-[NZ] 50-[57]	certain	good, pages isolated
Ode of Solomon (11th)	B	[NZ] -EB* [57]-62* *error for E A (61)	certain	same

Epistle of Jude	B	Ξ B-ΞH 62-68	certain	same
Melito: Homily on the Passover	A	title on verse of EH; new numeration of the pages of the text [A]-EF [1]-63	certain	excellent lacks first sheet
Fragment of a hymn	A	ΞΔ 64	uncertain	excellent
Apology of Phileas	C	? ? a page bears the figures PAE (verso PAS)	certain	fragmentary
Psalms 33 and 34	D	? ?	uncertain	good, pages isolated
Epistles of Peter	B	new numeration: [A]-AS[1]-36 at the end a blank sheet of covering		excellent (first pages a little ruined)

We are now certain that all these texts were part of the same collection, and that they followed the order indicated. Many times, a work begins on the same page where another ends (Paul-Ode; Ode-Jude), or at least on the same sheet in the back (Jude-Melito; Phileas-Psalm 33); the figures PAE(135) and PAS(136) which are read on a sheet of the Apology of Phileas indicate well that the codex was very thick, and they correspond to the number of pages which

we can count previously (the scribe has made nevertheless, it seems, a mistake of one sheet, as a mistake of one page in the Ode was made.) The sure connection is lacking only between the Hymn and the Apology of Phileas, and between the Psalms and Epistles of Peter. But the copyist of Peter is the same one who copied the Epistle of Jude and the Ode of Solomon; afterwards, at the very end, there is a blank sheet which was to serve as protection: it thus seems that it was the last work copied in the collection. If this one is counted, the total is about 180 pages or more, which is considerable; we will know the precise number when the Apology of Phileas is reconstituted.

By means of paleographic criteria, we have established that almost all works of this codex have been copied in the IIIrd century. Only the Apology of Phileas and the Psalms 33-34 were transcribed later, probably at the beginning of the IVth century. This is confirmed by the traditional date of the martyrdom of Phileas (about 304-307), and by the fact that, in our collection, the connection can be established neither between the Hymn and Phileas, nor the Psalms and the Epistles of Peter. So we must conclude that the gathering into one collection of the diverse works copied here has been executed in the IVth century.

Until then, these works must have existed in several separate brochures, which were gathered in one thick book.

This is because whole pages bear the visible trace of two needleworks; two holes at the top and two holes at the bottom for gathering in brochures, and three holes spaced for combining them into one book.

Notice further that the figure EA at the top of the page of the Hymn is not the writing of the copyist of the Hymn himself; the same happens with the figures PAE and PAE in the Phileas. But three figures have resemblance with each other; this could be the writing of the binder.

*
* *
*

The contents of this anthology shows that the book was made by the Christians of Egypt, probably under the order of a rich member of their community, who intended it for his own library. The small size of the codex (about 15.5 cm. x 14.2 cm.) indicates that it was made for private usage rather than for the reading in the church. We believe that it is possible to add that, according to all probability, it was copied by Coptic scribes, and perhaps in the region of Thebes. We will discuss this point more in detail in the specific introduction to the Epistles of Peter; we are content to remark here the indications which permit us to enunciate this hypothesis: the presence of a Coptic word in margin of 2 Peter II, 22 (page 66) and the frequent confusion of the sounds k and g characteristic of the Coptic

of Thebes. We will mention further that these Christians of Egypt were not Gnostics, but that they belonged without doubt to the great Church: the tenor of certain texts transcribed here, violently anti-gnostic, allows us this statement.

*
* *

Perhaps it is not useless to add that we do not know the origin of our manuscript. If its Egyptian origin does not seem to raise any doubt, we do not know in which region and at which time it was discovered. It lay in the collections of M. Martin Bodmer for years, and it has certainly passed through numerous intermediary hands before coming to Geneva.

*
* *

In closing, we desire to express our deep gratitude to Monsieur le Pasteur Georg Maldfeld, of Bochum, who has willingly read over again our text and has given us very valuable counsel.

We have made effort to reproduce the text of the papyrus with all its peculiarities in our edition. The critical apparatus has been established with the aid of the editions of the New Testament of Nestle-Aland, Stuttgart

1957, and of the Bible Society, London 1958; for Psalms 33 and 34, we employed the Psalmi cum Odis of A. Rahlfs, Göttingen 1931.

Some abbreviations were utilized:

add means "addition" or "add",

om means "omission" or "omit",

transp is put for "transposition".

The letters H' and K', used sometimes, indicate the continuation of the manuscripts contained under gothic letters H and K of the edition Nestle-Aland (see the footnote of page 15* of that edition).

In the notes, the texts quoted before the colon belong to our codex. If they are underlined, our manuscript only presents the transcribed reading. -- After the colon, the readings belong to the texts printed indicated on the top, or to certain manuscripts, whose name we do not give. -- If we copy a text of our manuscript, followed by the word "with" and by names of other witnesses, this means that our codex attests the reading equal to this here, whereas there is a variant given by other documents.

In order not to make a heavy critical apparatus, we have refrained from observing the orthographic peculiarities of our texts, on which we say some words in the introductions.

PAPYRUS BODMER VII

The Epistle of Jude

p72

Manuscript of the IIIrd Century

In our codex the Epistle of Jude is not separated from the work which precedes it on the same page, the Eleventh Ode of Solomon, except by a single band of ornate arabesques. The Epistle occupies the next six and a half pages, numbered EB to EH, and the last half of the page EH is blank. The end of the letter is signalled by a framework, vertical coils and the same line of arabesques. In title and in colophon, we are able to read the words: IOYAA ENEISTOAH.

This part of the codex is in good condition, although the border of the pages is a little decadent, and the blank margins in good part are missing. The text has not been touched by the damage except at the bottom of page ES where the first words of the note (the last line of the writing) does not allow one to see the top half of the letters. Note that each page is isolated, as if the original was a study book, for between pages EE and ES we find a small page of parchment to protect the page of papyrus, where it passes the thread of the binding. Inside of this, we find a little of the thread, a strand of the fiber, and some grains of black sand.

The writing is a little irregular with the letters spaced wide some places and narrow in others, and the lines are not always very straight. The letters are not regular style, as in the Nativity of Mary for example; we sense a more current writing marked by the personality of the scribe. Although each letter is again isolated, we note a tendency to unite two letters together, to write them without lifting the pen (see particularly the four lines of page E B on the photographic copy).

We will note the singular form of α in these writings and the frequency with which it is connected to the following letter; remarkable are the height of certain ι , the largeness of the vertical line of ϕ and of φ , of the second line of χ , the long line with which we trace the horizontal line of τ and of π , the last line of α and σ at the end of the line, and the affirmed character of the line which deletes the word $\pi\epsilon\lambda\sigma\tau\iota$ (second line from the bottom, on the photographic copy), and drawn over the last α of the page.

As in other texts of this codex, we find the abbreviations considered sacred for the words $\theta\epsilon\omicron\varsigma$, $\kappa\upsilon\rho\iota\omicron\varsigma$, $\iota\eta\sigma\omicron\upsilon\varsigma$, $\chi\rho\iota\sigma\tau\omicron\varsigma$, $\pi\alpha\tau\eta\rho$, $\pi\nu\epsilon\upsilon\mu\alpha$, in different cases of the declension. They write two or three letters of these words, with line over them.

We find in the epistle some other proper nouns

written in full; some with line over them: $\overline{\text{Μιχαηλς}}$ (p. 3, l. 11)¹, others without it: βαλαακ (p. 4, l. 5), others with line over the middle: $\overline{\text{Ενωχ}}$ (p. 5, l. 4).

In order to remove mistakes of transcription, the scribe deletes the letter or the word that is mistaken (p. 1, l. 12), or he puts a point or series of points above (p. 4, l. 14). That which is deleted is printed between double brackets.

A line which appears above a vowel, always at the end of the line, shows the presence of an ν after that vowel. This last abbreviation is frequent.

As to the orthography of this epistle, we note that the copyist writes arbitrarily $\epsilon\iota$ instead of ι , or ι instead of $\epsilon\iota$; ϵ instead of $\alpha\iota$, and more rarely $\alpha\iota$ instead of ϵ . He makes a note on two words of distance πειστι and πειστει (p. 1, l. 12 and 13), he writes αειδειοις instead of αιδιοις (p. 2, l. 16-17); we read γραφιν instead of γραφειν (p. 1, l. 8); he gives παλε instead of παλαι (p. 2, l. 1), Εγυπτου instead of Αιγυπτου (p. 2, l. 9), and ανυκοδομεισθαι instead of ανοικοδομεισθε .

We find also a ν instead of the group οι : υδασιν instead of οιδασιν (p. 3, l. 18). The confusion between

¹This happens always in the introductions of the manuscripts pages, indicated between parentheses on the top of the text.

ο and ω is more rare (αποδιωριζοντε instead of αποδιωριζοντε, p. 6, l. 4).

Note again an orthographic peculiarity: the consonants which had to be duplicated are generally written only once: for example, in p. 2, l. 1-2, we read γεγραμενοι instead of γεγραμμενοι. There is one exception to this for the words with double γ; the first one is pronounced differently from the second, for example αγ'γελος (p. 2, l. 12).

As a characteristic sign, note the presence of the dieresis above ι and υ, employed without precise rule, except perhaps the presence of other vowels in the immediate neighbourhood. Examples: Ἰουδα (p. 1, l. 1 and 2), καϊ (p. 4, l. 3), ὑμῖς (p. 6, l. 5-6, without any vowel in the proximity). The copyist employs the apostrophe to separate the two γ (αγ'γελων, p. 5, l. 6) or one from another guttural (υπερογ'κα, p. 5, l. 12; ελεγ'ξε, p. 5, l. 7).

*
* *

The text of our manuscript is remarkably close to the content of the other manuscripts, and the readings which are characteristic of it are more rare. We note in verse 3 the change of verbal tense in the expression ποιησαμενος του γραφειν; in verse 5 we find the term θεος χριστος, although other texts present many variable designations: κυρις, θεος, or Ιησους; furthermore, in verse 14,

we read: εν αγιων αγγελων μυριασιν, which is an explanation of the habitual reading: εν αγιας μυριασιν αυτου. Beginning from verse 20, the variants are interesting to stress: the substance of the text is identical with that of other manuscripts, but it is expressed in a slightly different way, sometimes supported by very ancient witnesses; there are some different words (εαυτων instead of υμων, ανυκοδομεισθε instead of εποικοδομουντες, etc.) and the order of the words is not the same. Verse 25 presents a characteristic formulation, attested, it is interesting to note, by the Vetus Latina and by Tertullian; the text of this verse is equally shorter than in the other Greek manuscripts.

To our manuscript of the Epistle of Jude, we have given the number P⁷² of the official list of the New Testament papyrus.

PAPYRUS BODMER VIII

The Two Epistles of Peter

p⁷²

Manuscript of the IIIrd Century

The two Epistles of Peter are the last works copied in our codex, as the blank page for protection which is found at the end testifies. For these letters, the scribe began to use new numbering of pages, as he had already done twice before in the collection, and our epistles occupy then the pages A-AS (1-36) of the third series of figures.

Apart from the first sheet which is a little damaged, torn at the top with its edge ragged, this part of anthology is in good condition. But the second sheet is better than the first. However, the borders are a little cut off. Beginning with the third sheet, the borders are almost whole, but the exterior corner at the top lacks again on some sheets. In the folio II-IA, the exterior border is damaged. In several places, the manuscript bears signs of ancient repair: the pieces of papyrus have been pasted in order to reinforce the weak places.

This part of the codex was made of two quires of four sheets of papyrus folded in two, which makes two quires of eight sheets, or thirty-two pages; and then there come two quires of single sheet folded, that is, two times two

sheets or four pages. In the center of each quire, there is found a little band of reinforcement in parchment. We note that the writing of the first epistle begins on the second sheet of the first quire, and that before it, there is to be found a sheet, disappeared at present, with another writing (perhaps of Psalms, or a title).

Thread of bookbinding still exists in part; for example, the sheets of the second quire are bound together by a knot of thread, and another knot of thread binds the second and third quire.

The writing of the Epistles of Peter is the same as that of the letter of Jude, the same scribe has copied both works; we will not repeat thus the description of this writing. --On the first page, we note that the tracing of certain characters have been reinforced in antiquity by a second scribe on the places which seemed very pale (see the photograph).

The title of the works copied is read very distinctly at the beginning and at the end of the text: ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Α' or Β'. Having finished the epistle, the scribe does not forget the formula: εἰρηὴν τῷ γραφάντι καὶ τῷ ἀναγινώσκοντι, framed by little designs.

The aspect of certain pages surprises a little. We find, in the first epistle, pages which have from 17 to 19 lines and more frequently 17. In the second, the number of

the lines increases: some pages with 17, 18, frequently 19 and twice 20 lines, and suddenly, without apparent reason, one page with 14 lines. Has this sheet or the two sheets of the third quire been remade, and has the copyist compacted in the beginning his text on the preceding pages and thus found himself facing a large blank space?

We note also that the scribe leaves larger or smaller blank spaces in the lines (p. 14, l. 9-10; p. 16, l. 3; p. 18, l. 4 etc.).

The habits of the copyist have not changed in passing from one document to another. So we find for the sacred nouns the customary contractions of the words θεος, πατηρ, κυριος, Ιησους, χριστος, πνευμα, with the ending which the declension claims. The scribe writes the initial of the word, one or two letters which are sufficient to identify it, and a line which comes over it. For the same word, the abbreviation may vary: πνα (p. 3, l. 13), πν and πντ (p. 15, l. 8). Once or twice he has written by mistake the entire noun, and he has even drawn a line over it: θεω (p. 7, l. 6), κυριου (p. 31, l. 16). Some words which we find written in full have been sometimes abbreviated here: εν δου (p. 2, l. 1), the adjective πνατικος (p. 7, l. 8, 10).

We find certain proper nouns in these epistles, being unknown to the author in the beginning, and the geographic designations of address in the first epistle. Cer-

tain ones, like $\Sigma\alpha\rho\rho\alpha$, $\Lambda\beta\rho\alpha\alpha\mu$ (p. 12, l. 14), $\overline{\text{N}\omega\epsilon}$ (p. 15, l. 11), are marked also with a short line over them, which does not cover them entirely; but $\Lambda\omega\tau\acute{\iota}$ (p. 28, l. 17) is followed by an apostrophe, in the same way $\text{Βαλααμ}'$ and $\text{Βοσορ}'$ (p. 30, l. 15).

The errors of copying are indicated by a dot over the mistaken letters. When he can, the scribe even erases them. An erased word, but still readable, is found in p. 15, l. 6 (printed between double brackets). The first word of p. 20, l. 15 has the first four letters marked with dots, and the last σ erased: $\acute{\alpha}\nu\tau\iota\tau\alpha\sigma\sigma\epsilon[\sigma]\tau\alpha\iota$.

The orthography of these epistles is similar to that of the Epistle of Jude. We repeat briefly that the copyist employs $\epsilon\iota$ instead of ι and ι instead of $\epsilon\iota$. He writes $\alpha\rho\tau\epsilon\iota$ (p. 2, l. 13-14), $\pi\epsilon\rho\epsilon\iota$ (p. 3, l. 3), $\tau\epsilon\iota\varsigma$ (p. 10, l. 7), instead of $\alpha\rho\tau\iota$, $\pi\epsilon\rho\iota$, $\tau\iota\varsigma$; $\epsilon\pi\epsilon\iota\theta\upsilon\mu\epsilon\iota\alpha\iota\varsigma$ (p. 4, l. 6) instead of $\epsilon\pi\iota\theta\upsilon\mu\iota\alpha\iota\varsigma$, $\pi\epsilon\iota\sigma\tau\epsilon\iota\nu$ (p. 5, l. 12) instead of $\pi\iota\sigma\tau\iota\nu$. For contrary examples, we read $\delta\iota$ instead of $\delta\epsilon\iota$ (p. 34, l. 14), $\theta\iota\alpha\varsigma$ instead of $\theta\epsilon\iota\alpha\varsigma$ (p. 23, l. 8) along with the word written in the usual way (p. 23, l. 15), $\delta\iota\gamma\mu\alpha$ instead of $\delta\epsilon\iota\gamma\mu\alpha$ (p. 28, l. 15).

The scribe writes also ϵ instead of $\alpha\iota$ and $\alpha\iota$ instead of ϵ (this last case is more rare): $\kappa\epsilon$ instead of $\kappa\alpha\iota$ (p. 4, l. 11), ϵ instead of the article $\alpha\iota$ (p. 11, l. 15), $\beta\epsilon\beta\epsilon\alpha\nu$ instead of $\beta\epsilon\beta\alpha\iota\alpha\nu$ (p. 24, l. 17). The con-

trary examples are more rare: $\chi\alpha\rho\eta\tau\alpha\iota$ instead of $\chi\alpha\rho\epsilon\tau\epsilon$ (p. 18, l. 11), $\alpha\sigma\kappa\alpha\sigma\alpha\sigma\theta\alpha\iota$ instead of $\alpha\sigma\kappa\alpha\sigma\alpha\sigma\theta\epsilon$ (p. 22, l. 8).

We find sometimes η instead of ι and ι instead of η : $\eta\mu\alpha\tau\omega\nu$ instead of $\iota\mu\alpha\tau\omega\nu$ (p. 12, l. 6), $\kappa\eta\beta\omega\tau\omega\nu$ instead of $\kappa\iota\beta\omega\tau\omega\nu$ (p. 15, l. 12). The example of ι instead of η is a little peculiar, because for the word $\chi\rho\eta\sigma\tau\omicron\varsigma$ the scribe has only written $\overline{\chi\rho\varsigma}$ (p. 7, l. 2) and he probably had understood "Christ".

Rarely, we find written $\epsilon\iota$ instead of η : $\pi\alpha\sigma\epsilon\iota$ instead of $\pi\alpha\sigma\eta$ (p. 4, l. 9); and η instead of $\epsilon\iota$: $\epsilon\pi\epsilon\iota\gamma\nu\omega\sigma\eta$ instead of $\epsilon\pi\iota\gamma\nu\omega\sigma\epsilon\iota$ (p. 23, l. 7).

The examples of interchanges, $\omicron\iota$ for υ and υ for $\omicron\iota$, are more frequent: $\omicron\iota\mu\epsilon\iota\nu$ instead of $\upsilon\mu\iota\nu$ (p. 7, l. 15-16), $\tau\omicron\iota\kappa\omicron\iota$ instead of $\tau\upsilon\kappa\omicron\iota$ (p. 20, l. 6); υ instead of an article $\omicron\iota$ (p. 3, l. 3), $\sigma\tau\upsilon\chi\iota\alpha$ instead of $\sigma\tau\omicron\iota\chi\epsilon\iota\alpha$ (p. 34, l. 9), $\epsilon\nu\kappa\alpha\tau\upsilon\kappa\omega\nu$ instead of $\epsilon\nu\kappa\alpha\tau\omicron\iota\kappa\omega\nu$ (p. 29, l. 2).

Note again that \omicron is sometimes written for ω : $\zeta\omicron\eta\varsigma$ instead of $\zeta\omega\eta\varsigma$ (p. 13, l. 6), $\kappa\alpha\kappa\omicron\sigma\omega\nu$ instead of $\kappa\alpha\kappa\omega\sigma\omega\nu$ (p. 14, l. 6).

As a characteristic sign, the copyist has put over the vowels, without precise rule, the dieresis, doubtlessly to indicate the presence of the other vowels in the near neighbourhood: $-\omega\ddot{\alpha}\ddot{\iota}\upsilon-$ (p. 25, l. 6: $\ddot{\alpha}\ddot{\iota} = \alpha\epsilon\iota$).

To separate two similar letters, he puts an apostro-

phe. Examples: between double ε (p. 25, l. 16), double η (p. 30, l. 3), double γ (p. 28, l. 7), double λ (p. 20, l. 2, 4, 6), double σ (p. 31, l. 8), double τ (p. 31, l. 13, 18) a γ followed by a guttural γ'κ (p. 31, l. 6).

Lastly the scribe has put a certain number of breathings on the vowels. They all have the form of a little semi-circle opened toward left, followed by a horizontal line quite long on the right. More often they are in the place of a rough breathing of the classical Greek, and sometimes, without changing its form, in the place of a smooth breathing. They have been put sometimes even in the middle of the word: εἰσοῶδος (p. 25, l. 3), συνευῶχουμενοι (p. 30, l. 6).

There is no sign of punctuation in the text. We find sometimes a point, but it is probably due to the scribe who has carelessly rested his pen there. Examples: αλληλους· (p. 17, l. 13), αγαθοποιων (p. 9, l. 10).

The examination of the consonants permits us to make some equally interesting observations. We call attention at first to the fact that they have often written only one consonant, when they normally should have doubled it: Καπαδοκειας instead of Καππαδοκιας (p. 1, l. 4); at other times, the consonants are erroneously doubled: μαλλιστα instead of μαλιστα (p. 29, l. 8).

We observe a ζ put in the place of δ, in the word

αυδαζεις instead of αυθαδεις (p. 29, l. 12), and we note also in it a δ put in the place of θ; and a ζ instead of σ in γογυζμου instead of γογγυσμου (p. 17, l. 13).

We perceive in the pronunciation of the scribe that we should not always construct the assimilation of ν before σ. It is because we read, for example, συνσχηματιζομενοι (p. 4, l. 4-5). Also he does not like the assimilation of the ν before π: συνπαθει instead of συμπαθεις (p. 13, l. 8). On the contrary, he makes a π disappear in the μ of the word: απροσωπολημτως (p. 4, l. 12).

The copyist has another difficulty; it is to transcribe the γ nasal before a guttural. He writes κ or ν before another κ: ανενεκκαι instead of ανενεγκαι (p. 7, l. 9); ενκομβωσασθε (p. 20, l. 13). Before a γ and a χ, he transcribes this sound with ν: εξανγειλητε (p. 8, l. 8), ευσπλανχνοι (p. 13, l. 9).

As to the remaining, it appears to us that the scribe must have had some difficulty making a difference between the sounds k and g. He has written, for example, ανεγλαλητω (p. 2, l. 15) instead of ανεκλαλητω. The term εκλεκτος is written in three different ways: εκλεκτοις (p. 1, l. 1), εγλεκτον (p. 8, l. 5) and εκγλεκτον (p. 7, l. 6). Another sign of this difficulty is found in certain words with a mistaken κ which has been marked with a dot to annul it, followed by αγ: ευλοῦγουντες (p. 13, l. 12), ἰγνωσιν

(p. 24, l. 3), δεικνυειν (p. 25, l. 11).

In the word οἰνοφρυκεια (p. 16, l. 14) there are two confusions: of the κ put instead of γ, of the ρ instead of λ. The correct word would be οἰνοφυλεια.

In a personal communication which he wanted to address to me, and for which I thank him, the pastor R. Kasser, the specialist who deals with the Coptic manuscripts of the Bodmer Library, gave me the following information: it is a Coptic characteristic to confuse the sounds g and k also the r's and the l's. But this phenomenon is very localized, and it is found only among the scribes of the region of Thebes.¹ The papyrus Bodmer VI, which contains the Book of the Proverbs, in a very characteristic Coptic dialect, makes regularly this confusion, to the extent that in the Coptic words the usage of the g is totally omitted, but not in the terms of the original Greek.

Our papyrus seems to us to present a beginning of contamination of the Greek words themselves, because of this habit of the Coptic scribes of Thebes in replacing the γ's for the κ's. Our copyist writes naturally a κ, and he has to make an effort and to correct himself, to re-establish the γ of the exact orthography.

Therefore, we think that this gives us a clear clue

¹See P. E. Kahle: Bala'izah, I, p. 147, London 1954.

to determine the place where our codex was made: it would be at Thebes, and by a Coptic scribe. -- See other indications which seem to confirm this hypothesis.

The epistles of Peter in this codex are accompanied by subtitles in the margins, and these subtitles are very characteristic: *περι αγγελουσυνη* (p. 4), *περι θανατου εν σαρκι και ζωοποιου και ανεκλεισμενους* (p. 15), *περι χρυ παθος εν σαρκι* (p. 16). As we see, these subtitles have probably not been composed by a man of Greek language, because the term which follows the preposition *περι* is not put in the case required. It is, we believe, a Coptic man, who takes the words as he finds them in the text in order to make their subtitles.

There is in the margin of page 32 the Coptic word *πμει* which means "the authentic one"¹, and which is only a sign to call attention, being attached to *αληθου* (line 5). Besides, on page 29, we find the word *ορασις* which has a Greek appearance, but which may be equally Coptic, and put here to explain the expression *βλεμματι* of the text. A Coptic man thus has written this word to clarify

¹The form *πμει* is irregular in Coptic. In Sahidic, *με* would be preceded by the article *π*, that is, *πμε*; in Bohairic, or Fayoumic, *μει* would be preceded by *φ*, because the *π* is changed into *φ* before *β*, *λ*, *μ*, *ρ*, in these dialects. Curious coincidence: the papyrus Bodmer III (Gospel of John, and Genesis, in special Bohairic) presents the same general characteristics.

his Greek text, and this Coptic man seems to be the scribe who has made the copy.

*
* *
*

The text of these two epistles of Peter is very close to the content of the other manuscripts.

Two important variants must be noted: the absence of the last phrase of the first epistle: εἰρηνὴ ὑμῖν πασὶν τοῖς ἐν χριστῷ, which bear other witnesses (1, V, 14 b). At the beginning of the second epistle, our manuscript writes the name of the author with the writing Σίμων (with B, 33, 69, vg), while the others bear Συμεών (p. 23, l. 2: 2, I, 1). We will also mention the addition, supported by other manuscripts, of the word καθαράς (p. 5, l. 17) in the expression ἐκ καθαράς καρδίας (1, I, 22).

The other variants of the text seem to be rather accidents or inadvertences of the scribe: for example, we read $\overline{\chi\rho\nu}$ instead of θεον (p. 14, l. 11: 1, III, 15), and it is a question of the writer like μαρτυς των του $\overline{\Theta\upsilon}$ παθημάτων (p. 19, l. 15; 1, V, 1), when the word $\overline{\chi\rho\nu}$ is only convenient.

We note also the words employed instead of others: αγνοῖαν instead of αγνωστῶν (p. 9, l. 13: 1, II, 15), βραχεων instead of ὀλιγων (p. 22, l. 2-3: 1, V, 12); the changes of verbal tenses: προεγνωσαμενου instead of προ-

εγνωσμενου (p. 5, l. 6: 1, I, 20), εποπτευοντες instead of εποπτευσαντες (p. 12, l. 203: 1, III, 2), παυσασθαι instead of παυσατω (p. 13, l. 16: 1, III, 10) etc.; inversions of words in the phrases: καλην εχοντες instead of εχοντες καλην (p. 9, l. 1: 1, II, 12), τῷ Αβρααμ υπεκουσεν instead of υπεκουσεν τῷ Αβρααμ (p. 12, l. 14: 1, III, 6).

A striking thing, but which we must not wonder at after what we have said about the probable origin of our codex, is that it manifests the accordance with the Bohairic version, just as the notes will indicate, as also with the Syriac version, and the manuscript B (Vaticunus), above all in the second epistle.

The reconstruction of the last line of pages A and B deserves our notice. Of these lines, only the upper half of some letters is visible; the part of the text re-established, but invisible on the codex, is found between brackets. On the page A, the words reconstructed form a line of twenty letters, when the other lines of the page present from 21 to 24 letters. In order to have a longer line, we should perhaps add the word τοις before ουρανοις, as we indicate it in note. For the same reason, on the page B, we should probably conjecture the presence of the word υμων at the end of the line: without it, the line has only 20 letters, when the other lines of the page have from 22 to 25. But would this last line of the two pages perhaps be shorter?

In the official list of the New Testament papyrus, the Epistle of Peter of the Papyrus Bodmer VIII bear the number P⁷², like the Epistle of Jude (Papyrus Bodmer VII).